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A 'miracle' takes place in the Dominican Republic

Get everyone involved to bring school system back to life: Dominicans

Jean-Michel Caroit

SANTO DOMINGO — "School year lost" announced the newspaper headlines in the Dominican Republic at the beginning of the summer of 1991, after six months of almost continual strikes in the schools. Disputes between wretchedly paid teachers and their main employers, the state, were destroying the Dominican educational system.

Eighteen months later, the situation has completely changed and hope has returned. The strikes are over and the powerful Dominican Teachers Association (ADP) is one of the main forces behind the government's 10-year education plan, put into effect by Education Minister Jacqueline Malagon last December.

Nationwide cooperation

This "miracle," to quote a young teacher whose faith in her profession has been restored, is the result of a broadly increased awareness by various social groups, from businesses to churches to professional organizations.

"In 1991, a wide range of sectors realized the Dominican schools were dying and that this would affect all development projects in the country," explained one businessman who attended the many meetings which preceded the launch of the educational plan.

"Nearly 40,000 people took part in consultation meetings to draw up the new educational plan and get things going," said Lorenzo Guadamuz Sandoval, a Costa Rican expert who masterminded the plan at the Ministry of Education.

Rescuing education

In a flurry of construction under President Joaquin Balaguer, schools had been built throughout the country. But almost everything else had to be done or redone.

The following figures give an idea of the difficulty of the task. A quarter of the population is totally illiterate, and more than 200,000 school-age children have dropped out of school. Only 20 percent complete primary school and only five percent finish secondary school.

In 1991 a teacher's average salary was less than $100 a month, and more and more teachers were giving up the profession. In the past four years, over 1,000 of the country's 30,000 school teachers have risked their lives in leaky boats trying — illegally — to get across to neighbouring Puerto Rico in search of a better life.

A fight against corruption

It was impossible to halt this decline without additional resources. Education's share of the national budget had dropped from 16.8 percent to seven percent in 1990. "The aim is to gradually get it back to 16.8 by 1995," says Guadamuz.

A key point in the new plan, which is already beginning to show results, is the better use of resources, thanks to a fight against the corruption which was eating away at Dominican administration. "We've already come 95 percent of the way," Guadamuz says.

Kick-backs for things like the purchase of school equipment or the printing of schoolbooks are becoming less and less frequent at the ministry. Thousands of people receiving monthly cheques without doing any work have been taken off the payroll.

"It's true that corruption has been substantially reduced," concedes Melanio Paredes, leader of the ADP. But the fight was not easy. Armed men showed up at the education

See **DOMINICAN** -- *p. 2...*

"The goal is to get all children in school." UNESCO/Gerard Guit

'Left' and 'right' labels no longer adequate, say observers

Bill Fledderus

ST. CATHARINES, Ont. — Social and political trends are often judged to be moves towards the left or right of the ideological spectrum. But according to a group of political observers contacted by *Christian Courier*, the terms "right-wing/conservative" and "left-wing/liberal" are inadequate to describe the changes taking place in Canadian society.

The observers do not see an overwhelming shift in either of those directions, but rather a major shift towards individualism.

Recent media reports have labelled as "moves to the right" the tough economic measures taken by Canada's three NDP provincial governments. Social trends, on the other hand, appear to be moving in the other direction, as popular support rises for euthanasia, homosexual rights, abortion rights, free expression and individual fulfilment.

Society almost always exhibits simultaneous contradictory trends, says Paul Marshall of the Institute for Christian Studies in Toronto. "Societies never move in just one way — they usually move in several directions at once." He points to movements which seek restrictions against violence in entertainment and pollution of the environment and to certain types of communally-focused feminism as examples which go against the stream.

What's right, what's left?

Right and left have traditionally been used as a simplistic way to classify people according to the purpose they see for economic activity, explains Stephanie Baker Collins of Citizens for Public Justice, a Christian advocacy group.

Generally the left has traditionally called for more government involvement in economics while the right has called for free enterprise. But Baker Collins points out that such generalizations no longer apply, because both right-wingers and leftists have found they can agree on the principle of less government involvement and more group initiatives.

At the ethical or moral level, the left has traditionally called for less government involvement while the right has called

See **CANADIANS** -- *p. 2...*

In this issue:

Four poems anticipate spring .....p. 10
The Paas family begins a monthly children's literature page with a look at Jean Little and some of her books....p. 11

Thinkbit

"Love was not an emotion for [the Apostle] Paul; it was an act directed to the well-being of others."
William Klassen, Principal St. Paul's United College, Waterloo, Ont.

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News

Dominican Republic seeks higher status for teachers

... continued from p. 1
ministry several times to threaten top officials and demand they give up their sinecure jobs.

The first four years of the plan are understandably devoted to "rescuing" education. The teaching profession has to be given higher status, which means improved working conditions. Teachers' salaries have been doubled to an average of 3,000 pesos (about $240), and further increases are on the way.

Eventually a much bigger task will have to be faced: reforming education, adapting it to society and, most important, getting children back into schools. The goal is to get all children between ages five and 15 in school by the year 2000, and to drastically cut the dropout rate.

School councils will be set up and parent-teacher associations revived to keep families and communities interested in the schools. Curricula will be overhauled and the importance of science and technology will be recognized. Teacher training colleges will be restructured.

Donors and breakfast

Funds have already become available to purchase inexpensive but good quality textbooks and other materials. Businesses, aware that training is a key to their own future competitiveness, are "adopting" schools. The education ministry is hoping for more outside assistance, and an international donors meeting is scheduled in Paris in the next few months.

The ministry has also started a "breakfast-at-school" program which it hopes to spread across the country. Every child will be given a breakfast, which should lure the child off the streets and back into school.

Everyone agrees that so far the plan is a great success, surprising even its promoters. "Consensus" is the key to this success, says Guadamuz. It is based on the increasingly accepted notion that without radical reform of the educational system, the Dominican Republic has no chance of escaping its underdevelopment. All the active elements in Dominican society today are convinced of the need to better educate future generations.

Reprinted with permission from UNESCO Sources, Feb./March, 1993.

Christians must know meaning of persecuted community: Walsh

... continued from p. 1
for government imposed restrictions.

Marshall has little use for the idea that Canadian society is consciously shifting to the left or the right. A better way to understand what is happening in Canadian society is to consider how it is chasing after increased individual freedom, he says.

This is my life

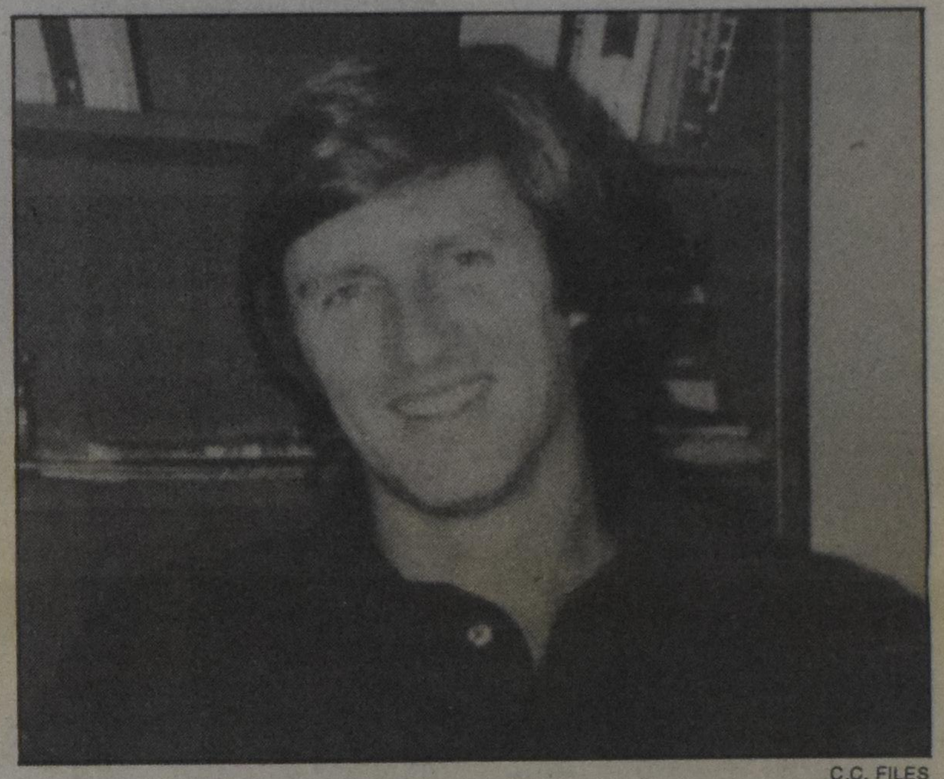
"People want to maximize individual freedom and choice. They have accepted individual self-fulfilment" as their ideal, he says, an ideal which results in "an increasing number of people who are approaching marriage with the idea that they should get what they want out of it — or else get out of it."

Marshall suggests another example: "Many people who are in favour of increased abortion rights are quick to point out, 'This is my life and I'll do what I want.'" Such individualism is based on an ignorance of people's dependence on each other, Marshall implies.

Asking the wrong question

"Both parts of the left-right distinction subscribe to the same goal: economic growth, or so-called progress," explains Brian Walsh of the Institute for Christian Studies. "The whole argument [between right and left] is really only an intra-familial debate" about which methods to use to achieve the liberal ideals (e.g. economic growth) of Western society. (Walsh uses the term liberal in its historical sense and does not mean to refer to the Canadian political party known as the Liberals, he adds.)

Formulation of a Christian position begins when Christians realize "that we're not part of the liberal family," says Walsh.



C.C. FILES

Brian Walsh says Christians shouldn't fit into the categories of right-wing or left-wing.

Post-modern shift

Walsh describes the recent changes in society, especially society's increasing difficulty with handling moral issues, as symptoms of what he calls "the post-modern shift."

Earlier this century, when most segments of Western society ascribed to the common goal of progress and economic growth, religious and moral differences were pushed off to the side, explains Walsh. They were regarded as private matters, and differences were tolerated as long as they did not get in the way of the main goal: progress.

But in our era, says Walsh, people talk about the "myth of progress." They have lost faith in economic growth as society's ultimate good. Such objectives are now seen as unrealistic, "merely something we made up, a way of thinking we inherited from our parents, an experiment in history."

As people come to the realization that chasing after progress was merely chasing after a human construction, people are also concluding that all of the distinct religious and moral positions which were formerly part of the private sphere are also human products. No particular religion is seen as having more legitimacy than the others.

What should Christians do in a culture where all moralities and religions are relativized? How can people debate if they cannot agree to appeal to a common goal or higher power? asks Walsh.

Christian wisdom

Walsh concludes that Christians have to get a new sense of what it means to be "a minority, an exilic community, a persecuted community."

"We need to follow Jeremiah's advice to seek the welfare of the dominant society. We need to propose ideas which will bring blessing to our society, whose wisdom will be evident to all."

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Comment

PRESSREVIEW

Carl D. Tuyl

Crunch, crunch, slash, slash. It's budget time all over the country. Municipal councilors, provincial ministers and federal bureaucrats are in high gear. In one mighty rip Manitoba obliterated grants to no less than 56 organizations. Some of those decapitated groups had lobbied against provincial policies — which caused some people to think that the Manitoba government acted out of spite. What cynical people we have in this land of ours!

★ ★ ★

Now, if you want an example of Eastern condescension hear this: the traffic flow of Vancouver's Massey tunnel is controlled by a computer in Toronto. How's that for making your hair stand up?

★ ★ ★

Like reserves watching at the sideline of a soccer match, a few courageous politicians have declared themselves candidates for the Tory leadership. The blonde lady from Vancouver is still way ahead of everybody in the polls; her somewhat disarming smile can charm the knickers off anybody, but can also change into a snarl in the twinkling of an eye. She's one tough politician.

★ ★ ★

Elijah Harper of Meech Lake fame will be a Liberal candidate in the next election. The Tories were quick to heap scorn on the Liberals for accepting him. Erstwhile opponents of the ill-fated Meech Lake accord are, in the opinion of Monsieur, worthy of all the tortures invented by the medieval inquisition, and then some.

★ ★ ★

About $35 billion was paid out in unemployment insurance benefits and welfare payments last year. The new unemployment legislation was expedited through the House with the speed of a run-away locomotive. It now goes to the Senate where the Tories also can out-vote the opposition, and so the new law will take effect on April 4.

★ ★ ★

A snowbird sent me news concerning the Rev. Thaine E. For, who is trying to do for the church what McDonald's did for food. Fast spiritual nourishment! The Rev. Thaine has started the first "Compact Mini 22-Minute Worship Service" in Pensacola, Florida. The sermon is limited to eight minutes. The collection, I am sure, has not been eliminated.

★ ★ ★

People in the U.S. are discussing health care with the fervour of robins seeking nesting material in the spring. All kinds of interesting items are coming to light. One example: $800 worth of health insurance costs for employees is calculated into the price of every Ford.

★ ★ ★

It's time to report again a little "upper" from the bulletin board of the Phoenix General Hospital, where they regard humour at least as important as penicillin: "Thursday at 5 p.m. there will be a meeting of the Little Mothers Club. All those wishing to become little mothers, please meet the minister in his study."

★ ★ ★

Boris Yeltsin is being dragged through the wringer by his parliamentary opponents, who are more numerous than blackflies in the spring. Will Yeltsin still meet Clinton in Vancouver?

★ ★ ★

Another government went down in the battle of the budget: Belgian Prime Minister Jean-Luc Dehaene offered his government's resignation after their austerity budget was rejected by parliament. The French socialists were also given the heave-ho by the country's voters.

President F.W. de Klerk gladdened our hearts with the announcement that South Africa dismantled the six nuclear bombs it had built "to help stop the spread of communism." That is the dumbest anti-communist program I've ever heard of. Perhaps someone will start building a hydrogen bomb to cure the common cold.

There is more astonishing news from South Africa: a man who was declared dead after a traffic accident in Johannesburg spent two days in a box in the city's morgue, and then began screaming for help. Even his own fiancee would not believe his story, so skeptical readers are excused.

★ ★ ★

A United Nations report states that people over 60 will soon start to outnumber those under 15 in Europe and North America, posing a huge financial challenge well into the 21st century.

Canada's oldest citizen, Lilian Ross, died this week at the age of 113 in a Cornwall, Ont., nursing home.

★ ★ ★

Spring is here. Definitely! I saw a boy and a girl kissing each other in a church basement. Never mind that I haven't seen a robin yet. A kiss in a church basement ought to convince everybody.

Take good care of each other!

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Son of man, what do you see at the Sunday flea market?

I went to church one Sunday morning feeling somewhat out of sorts but not knowing why. The service was fine, the sermon outstanding; but none of it touched me. We went home and after dinner I decided to read a novel I had started a week earlier. I couldn't get into it. What to do?

"I'm going to have a look at the flea market," I told my wife. "I've heard that Ena and Gerry are planning to set up a stall there." It was an unusual thing for me to do. I never go to flea markets on Sunday. It doesn't fit my Sunday style.

But I went, though determined not to buy anything. I went there just to see what Gerry and Ena were up to. Christians should not isolate themselves from the world, I told myself.

As I walked through the building it struck me how ugly most of the items were I saw there: all of the "art" was kitsch; there were cheap plastic cups, second-hand tires, broken radios and TV sets from the '60s. It was a sad and ugly scene I walked through. Being there did nothing to raise my spirits. And Gerry and Ena were nowhere in sight.

As I drove away I suddenly realized why I was feeling so empty, so uninterested in anything.

A poisonous undercurrent

The night before we had gone to a hockey game in Burlington, Ont. Two teams of the Christian Reformed Church league were competing and our son was playing on one of those teams. It was a good evening for us because our son's team won. Yet, there was something very wrong about it too.

Once the one team went ahead in the third period the nature of the game changed. The other team started drawing penalties, some of the losing players were getting angry and some of the winning players were goading them so they would draw more penalties. One guy got slashed across the face with a stick. There were no fights, only mean stuff.

But above all, there was a poisonous undercurrent, quickly buried, of course, by the after-game "good game" handshakes. And the next day these guys would all pile into the same churches and sing praises to the God of their salvation.

Church leagues are jokes

It was this that was bothering me the next morning, even though I was not aware of it at first. I had felt indefinably sick at heart. Once I was aware of it, I thought, "Here we are as Christian community, talking about reforming politics and education, and we can't even manage to reform a simple thing like a hockey game.

Church leagues are jokes, really. Most of them practise "non-contact" hockey, if one is willing to overlook the clutch, grab and poke style. I would much sooner see these leagues practise contact hockey with a sportsmanlike attitude. As it is, games easily become means by which one group of players can vent their immaturity on other players' immaturity. Somehow the idea that we are our brother's keeper is suspended and the beast of put-down emerges, even among some of the fans. The result is that Christ and his mission of caring and serving is nowhere in sight.

Now I knew why I wanted to do something that may appear to be un-Christian (but was in reality un-Christian Reformed) that Sunday afternoon. My subconscious was telling me to de-Christian Reform myself for a while.

And the surprising thing about it all was that the Spirit of God ended up showing me something at the flea market. It was as if God were saying to me: this is how ugly and cheap you people look in my eyes when you act out your immaturities on each other, whether that be in church, in school or at the hockey rink. You people are like cheap plastic juice cups or a dirty blender that will conk out any day now.

A sad revelation, don't you think?

BW

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Graduated licensing needs our support

Dr. Graham Pollett, medical officer of health for the City of North York, Ont. is arguing for the introduction of graduated drivers' licensing. Graduated licensing means that a new driver does not immediately gain full road privileges until a certain time of "apprenticeship" driving has taken place beyond the learning-to-drive stage.

In an opinion piece in the *Toronto Star*, Pollett says that the time has come to adopt the kind of restrictions on new drivers that New Zealand successfully introduced in 1987. The urgency of such legislation lies in the fact that traffic accidents account for 43 percent of all deaths among 16- to 19- year-olds.

What kind of restrictions could a graduated drivers' licensing system apply? It could insist on night-driving curfews, zero blood- alcohol levels, limited access to highways or the presence of a fully licensed person in certain circumstances. In the meantime, what prevents parents and young persons from adopting some of these restrictions themselves? After graduated licensing was introduced in New Zealand, deaths among young drivers dropped by 25 percent and injuries by 40 percent. That's a significant improvement.

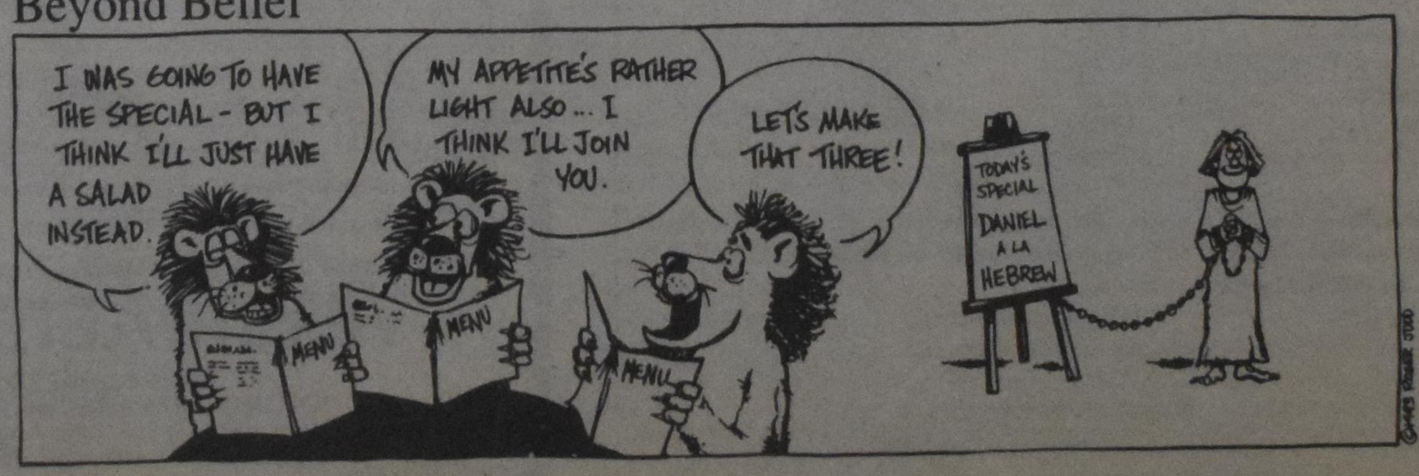
I remember the time our children learned to drive and got their licenses. We as parents would not immediately allow them full and free access to the car. "But we are good drivers," I remember them saying to us. "Yes, you are," we would reply, "but you are not experienced drivers."

As Dr. Pollett points out, research shows it takes two years or more to become a fully competent or experienced driver. Let's keep that in mind as we do what's right for young drivers and for others who might be at risk because of their inexperience.

And let's support each province's move towards graduated licensing.

BW

Beyond Belief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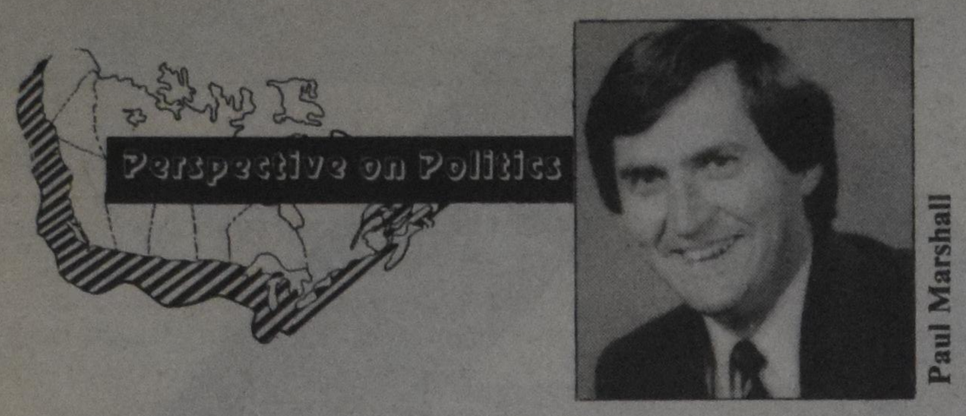


Paul Marshall

Crucifixion in the Sudan

It seems that not only the people but also the media have a saturation point when it comes to suffering and disaster. How else can we explain the relative silence over events in Nagorno-Karabakh (See *Christian Week*, Dec. 4, 1992) and, increasingly, the Sudan?

One human-rights activist has described the situation in the southern Sudan as the nearest thing to genocide occurring in the world right now.

The Sudanese government, which draws most of its support from the Islamic north, is committed to the Islamization of the country. It has become a centre for radical Islam and there are many reports that guerillas from a variety of countries are being trained there.

The population in the south is mainly Christian and animist and for many years they have been at war with the Khartoum-based government.

No belief but Islam

The reasons for the war are various but one of the major factors is resistance by the southerners to the attempted government-imposed Islam. This attempt includes imposing Sharia (Muslim) law on the people regardless of their beliefs.

The war has been vicious, even by the primitive standards of the 20th century. There are five million refugees and perhaps a million have perished.

Reports in late 1992 from Christian Solidarity International and from the Roman Catholic bishops exposed that food was being used as a weapon: people who oppose the government, or who simply refused to renounce their Christian faith, are cut off from access to food aid. And because this is an area where there are no other food sources available, people starve.

The southern city of Juba has been cut off from the surrounding world for many months. People are forbidden to leave and journalists and others are not allowed in. The population is starving and there are massacres and many other atrocities.

Crucifixion in the 20th century

Six months ago there were reports that Christians had been crucified in some areas, notably the Nuba mountains. At first this seemed too hideous to believe. I had heard the reports but waited to write about them until they could be proved. that confirmation is now available.

Sam Ericson of Advocates International pointed out on Feb. 16, in his testimony before the United Nations Human Rights Commission in Geneva that six different human rights organizations have reported that crucifixions are taking place in the Sudan. Amnesty International, Christian Solidarity International, Middle East Concern, News Network International, Jubilee Campaign (U.K.) and Advocates International have all concurred in this judgment. Particular targets are pastors and evangelists.

The U.S. Senate has taken steps to condemn the Sudanese government but the Canadian government has been markedly silent. Our press, too, has been largely silent. Attempts to get them more involved have usually met with the response (also heard about Nagorno-Karabakh) that their resources for dealing with this type of story are already committed to working in Bosnia and Somalia. This is no doubt true; but perhaps they could think about diverting resources from their Madonna extravaganzas, or perhaps they could slack off a bit on the Kim Campbell coverage.

The Christian church is also remiss. One of the hardest things for many Christians undergoing persecution in the world today is the silence not only from the world at large but from their fellow members of the Body of Christ.

We have a duty to end that silence.

Several readers have asked about the address of Christian Solidarity International, an organization which has been very important in exposing and trying to respond to these events. The nearest office is in the U.S.: Christian Solidarity International, 12600 Billington Road, Silver Spring, Maryland 20904.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

All of us need to be born again

I am writing in reaction to your editorial of March 5 : "The most dramatic salvation story of all."

I happen to disagree with you, Mr. Witvoet, about not having a specific conversion story. We do not automatically "redirect," as you call it, into the Kingdom of God. We sometimes need a conversion from our commendable Christian lifestyle as much as the gross sinner does from his or her life of degradation. And not without pain or struggle either.

A long gestation period

I sympathize with the many people who say, "But I have loved the Lord from as far back as I can remember." I know they mean this with all their heart. I liken that stage to a gestation period. Life is there, but if the time never comes for this life to struggle through the birth canal in order to be born, the fetus dies.

I have met many people who are never sure of their salvation, and are therefore never available to be used by God. They feel paralysed by uncertainty. They lack the joy of salvation. We must, therefore, encourage each other to make our calling and election sure.

Self-rightousness is sin, too

The elder son in the parable needed to repent as much as his brother. It was even harder for him because he was not aware of his lost state. He saw himself as moral and upright by comparison. But he too had a "pig sty" on the inside. Self-righteousness is sin, too.

Let's not comfort ourselves with being like the older son who was with the Father all the time and had everything. He may never have left home, but his unloving attitude was as painful to the Father as the outright rebellion of the younger son.

Nicodemus was an outstanding religious leader of his day. Yet, Jesus explained to him his need to be born again in order to be able to enter the Kingdom of God.

The older son had received many gifts from the Father as you so aptly sum up. May I quote some of them? "A marriage that works, a family that holds together, uninterrupted schooling, good childhood memories, extended family and friends, a church community, a place and task in life." And I am sure there are many more.

But these gifts are not proof of conversion. Are not these the things Paul calls "garbage" so that he may know Christ?

We must warn each other

The wide gradual curve of the 50 k.m. per hour Chevelle may not be as shocking as the 100 k.m. turnabout of the speedy race car, but the turn is nonetheless just as radical.

We should not rock each other and ourselves to sleep by saying: "All is well, all is well with my soul," unless we are sure that it is so.

How tremendously sad it would be to have been zealous for the right causes and to even have prophesied in his name and then to hear the voice of Jesus say: "I do not know you."

Nellie de Vries
Bramalea, Ont.

Response:

I think you misunderstood the editorial. I did not say that I do not have a "specific" conversion story. I said I do not have a "dramatic" conversion story. Nor did I say that we "automatically" redirect into the Kingdom of God. There's nothing automatic about our entry into the Kingdom of God. We all have to be born again, also those who stay on the farm. But some of us are Timothies who experience this rebirth in daily conversions rather than Pauls who undergo a blinding Damascus Road conversion.

Editor

Too difficult for plain people

I receive and read the *Christian Courier* every week and always find it interesting. But for us plain people with a Dutch background it is sometimes not clear what is meant in some articles.

The article by Dr. Calvin Seerveld, "Approaching the holy God," Part II, in the March 12 issue is a good example. In this article I read words like *trenchant, secularize, authoritarian, manipulative, bewailing loss"* and 25 more. It is a beautiful article but line after line is difficult to understand.

I am sorry. Better for us next time to read only the short pieces.

Jerry de Groot,
Essex, Ont.

Correction

Our story on destreaming (C.C. Mar. 19, pp. 1-2) mistakenly attributed the following to Herman Proper: "It's easy for teachers to get cynical about change for the sake of keeping the Toronto bureaucrats in business" and "The pendulum of educational theory never stops." Proper did not say these words. C.C. regrets the error.

News/Comment

Networks stressed Yes campaign's problems

VANCOUVER — During last October's referendum, Canadian television networks gave twice as much attention to the Yes campaign as to the No campaign, according to a recently-released study by the National Media Archive. The Yes coverage on CBC and CTV was more negative than positive: about half of the coverage was judged to be neutral, about one third to present unfavourable assessments and about one-sixth to give favourable assessments. The No side received half the attention accorded to the Yes side, but was treated more fairly (about half the coverage was deemed to be neutral, one quarter favourable and one quarter unfavourable).

Did Adam or Eve use crayons?

LINDSAY, Ont. — Wax crayons were voted the toy of the year for 1992 by the Canadian Toy Testing Council because of their "play value," portability and affordability. While welcoming the accolade, Binney and Smith of Lindsay, Ont. — the only crayon manufacturer in Canada — pointed out that the first crayon actually dates back to prehistoric times. Apparently the primeval crayon was either a charred bone or a hardened piece of reddish clay, representatives of the company recently told the Canadian Press.

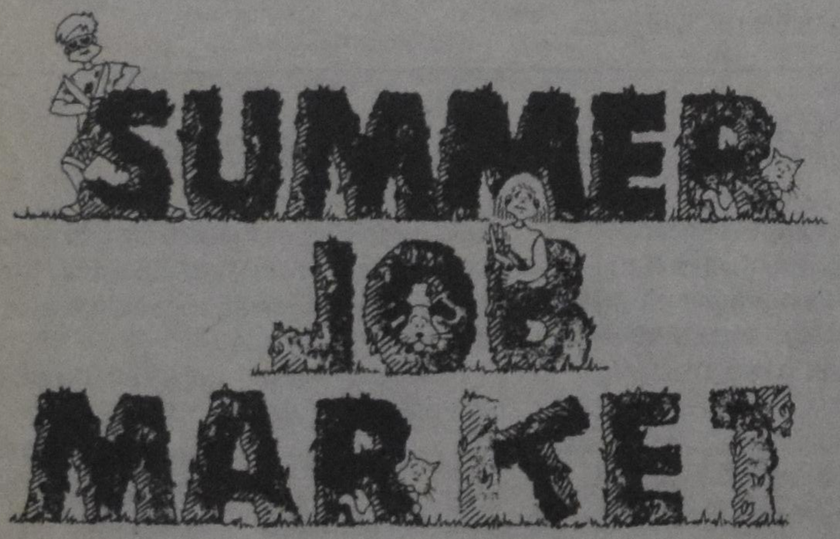
Some more easily verifiable "facts" about crayons: children aged two to eight spend an average of 28 minutes each day colouring. (After age eight they generally graduate to pencil crayons.) Almost all crayons are made by a few dozen companies in the U.S. and Southeast Asia. Crayola introduced eight basic colours in 1903: black, blue, brown, green, orange, red, violet and yellow. Now it sells over 112 different colours.

Hog calls home

DES MOINES, Iowa (AP) — Hog farmer Dave Rousselow found this message on his answering machine the other day: "Grunt. Squeal. Snort."

One of his hogs had come across his cellular phone and, somehow, punched the redial button. (Rousselow had previously called home in order to check for messages, and then accidentally dropped the phone while climbing out of the hog pen.)

HIRE A STUDENT!



This summer why not hire a student to help you ease your workload and get some extra things done?
Beginning March 26, students will advertise their skills in our Summer Job Market section of the Classifieds.
Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

ROOFTOP MUSINGS

ALYCE OOSTERHUIS

Rigidity

As I read in C.C. that Calvin Memorial Christian School in Hamilton, Ont., is celebrating its 40th anniversary this month, I recall those first years when my family attended that school. Those were the days of multiple-grade classes of 40+ students; of concrete floors swept by all with odorous green dust catchers; of jelly-pan copiers for 15 faint copies; of school bus vans with benches built along the walls. It was a time when teachers were expected to go the extra mile and display great ingenuity in making do with very little.

But times have changed and we have come of age to take our place as respected and competent school societies. We now have full-time janitors to clean our school; secretarial staffs to make multiple copies; real school buses with licensed drivers; teachers who are professionals; boards and executive officers who systematize policies and rules for the effective operation of the systems.

Setting 'precedents'

Our watchwords have become "precedents," "consistency," and "efficiency," and we guard carefully against potentially unfair demands in bending the rules for anyone. I have heard some executive officers lay claim to a great integrity because they have seldom deviated from the policies for anyone! As I look around at our various systems I see that they are run very smoothly and efficiently, but I sometimes wonder whether there is still creativity, an appreciation of uniqueness, a tolerance for the unexpected, a forgiveness for error. Is anyone still going the extra mile? Finding ingenious ways to accommodate individual differences?

Teachers, by definition, often find themselves between the rocks of rules and the hard places such rules create for individuals. The students with whom we work have a uniqueness which cannot always be encapsulated in policies. Hence, it is incumbent upon the teacher to be the student advocate as well as the student controller. It is a tenuous position which can only be maintained if it is based on flexibility and trust: a willingness to bend for others' sakes, and a mutual respect and care.

A colleague of mine has been working on desirable teacher traits as described by college students. The top 10 characteristics, in order of perceived importance are: being patient, knowledgeable, a good communicator, committed, a motivator, organized, caring, enthusiastic, professional and a role model.

Flexibility fosters other good qualities

The flexibility, which I would wish to place near the top of the list,does not even appear on his complete list of more than 50 characteristics! And yet it is that flexibility which I would perceive as making the difference between the patient and caring professional and the unbending policy-applier. Without the ability to be flexible and innovative, we become mired in a closed system of our own making that perpetuates itself soullesly. The rigid stance can only be maintained at the cost of individuals.

In the next few weeks my office will contain a steady stream of students wishing to bend the rules and cope with conflicting demands as they register for next year's programs. Will I have the patience to listen? To be their advocate for a policy deviation? Will I have the flexibility to see with their eyes? Or will I end up being one of those described by the rabbi when a student asked, "Why does God no longer speak to people as he did in the days of Moses?"; to which the rabbi replied, "Maybe it is because we are no longer willing to bend low enough to hear him."

Alyce Horzelenberg Oosterhuis is assistant professor of education and psychology at The King's College in Edmonton.

Music Review

Enya's shepherd moons have been seen before

Shepherd Moons by Enya. *Copyright 1991 Warner Music U.K. Ltd. Distributed by Warner Music Canada Ltd. Reviewed by Bill Fledderus.*

The singer-musician known as Enya has won a huge following of all ages for her atmospheric recordings. Her dreamy, thickly layered music and breathy soprano crooning are easy to listen to and eminently relaxing. (Drowsy listeners be warned!)

Enya's recordings are like syrup: thick, smooth and sweet. They let the listener escape into a romantic reverie of true love, verdant valleys and magnificent castles. At least, these are the subjects of her English lyrics. Several of the other songs are written in Gaelic or Latin, while still others are instrumental.

The scarcity of understandable words on the album makes clear Enya's artistic priorities. She is primarily a musician and not a lyric writer or poet. Enya is interested mainly in the communication of emotion and mood, not thoughts. In fact she writes none of her own lyrics — they are credited to Roma Ryan, a person with the same last name as the album's producer and recording engineer, Nicky Ryan.

Watermark still best

Enya came to prominence in North America with her 1985 album *Watermark*, which featured the Top 40 hit song "Sail Away (Orinoco Flow)." That song has a distinctive sound which features a multi-layered chorus of Enya's own vocals, and even more layers of synthesizer-produced string sounds (including a delightful pizzicato-like synthesizer program). That "Enya sound," drastically removed from the guitar, bass and drums of most popular music, won wide popularity because of its originality.

On *Shepherd Moons* Enya appears to have fallen into the easy trap of repeating the successful formula of *Watermark*. For example, the very same synthesized pizzicato program used on "Sail Away" is found on several of the newest tracks, most obviously on the single "Caribbean Blue." Enya also holds to her characteristically Celtic flavour, which she creates by using Gaelic lyrics and traditional instruments such as uillean pipes. (Despite her use of traditional elements, Enya should not be mistaken for a folk artist. Her heavy dependence on synthesizers and recording wizardry makes her music virtually impossible to perform live.)

It's hard to blame Enya for making a sequel similar to *Watermark*, and certainly most of her fans will gobble up *Shepherd Moons* without criticism. The critics may remain alone in their disappointment with her lack of innovation. But it is also possible that, if Enya doesn't push herself to try something different on her next album, people may begin to lose interest.

All this is not to say that *Shepherd Moons* is a bad recording. Compared to most of today's other popular recordings, Enya's is unique and shows great talent. It is musically sophisticated, restful background music — well above much of today's insipid pop drivel. Enya's mix of fragile piano and syrupy synthesizer (backed occasionally by drum machine) has the potential to appeal to both parents, children and even grandparents. But it doesn't meet the standard set by her previous releases. (Enya's self-titled debut album is still the weakest of her three releases thus far.)

Enya a "new ager"?

Shepherd Moons recently won an award for "best new age album," but Christians should not allow this moniker to prejudice them. (The recording industry terms almost any kind of restful contemporary music "new age.") If "new age" is understood to mean "neo-pagan" or "animistic," it is hard to see how Enya's music merits this categorization.

Enya's music is a long way off from the Wiccan religion or even the pop philosophy of Shirley MacLaine. The only threatening element of Enya's music is that it can encourage you to have sappy romantic daydreams — or maybe it could even put you to sleep!

Ultimately, Enya's interest in the pagan Celts (not cults) appears to be more of a cultural interest — to serve her own musical ends — than a religious one. Enya is capitalizing on a rising societal interest in Gaelic and pre-Christian Celtic culture, a rich heritage which deserves our appreciation. Any readers who disagree are invited to write in to open a discussion on this matter.

(N.B. For contemporary music which has gone even further in the use of non-verbal vocals, try a group called the Cocteau Twins. For Celtic-flavoured music performed using more traditional instruments, try the recordings of Enya's former group called Clannad. Reviews to follow. BF).

Some firms rethinking ads in *Sports Illustrated* swimsuit edition

LOS ANGELES — This year's swimsuit issue of *Sports Illustrated* magazine could prove to be a turning point in a long battle between the magazine and protest groups of women and consumers. Hyundai Motor America Corp., a long-time advertiser in the swimsuit issue, has publicly announced it will no longer advertise in the annual issue because of customer concern, according to reports in *Newsday* and *The Los Angeles Times*.

Observers interpret the move as a clear sign that other advertisers are also thinking about skipping the issue, which features revealing photographs of women in skimpy bathing suits. Advertisers admit that they are increasingly hearing from women's groups and individual women who strongly oppose the issue.

Hyundai says it particularly objects to the pictures of children in swimsuits which were part of last year's issue. Hyundai says many of its clients agree with critics who say the issue is only a step away from pornography because it portrays women as sex objects.

"Advertisers [who pay $156,410 U.S. per page] should know that a lot of women intercept this issue when it comes into their homes and, in their one feminist statement for the year, they toss it out," says Cecilia Blewer of the New York group Women Against Pornography.

Hyundai notes, however, that it did not change its mind as a result of the lobbying efforts of some well-funded group with thousands of members. It changed because of the protest of one woman: Linnea Smith, a psychiatrist in Chapel Hill, N.C.

Smith sent letters last November to 60 advertisers advising them that the swimsuit issue is degrading to both women and children. Most of the advertisers didn't bother to reply, she says, and she certainly never expected Hyundai to go public with its reasoning.

Sports Illustrated executives are playing down Hyundai's action. John Jay, associate publisher, notes Hyundai will continue to advertise in other issues of the magazine.

Scott Bedbury, director of advertising for sportswear giant Nike, argues "We're not just advertising in there because it's the swimsuit issue. We've bought 50 pages in the last 52 issues. With new product introductions, we need [the exposure in] *Sports Illustrated* heavily in the spring."

Church, Marian Van Til, page editor

No consensus in Mennonite conferences which ordain women

As several reformed denominations and various other North American churches continue to struggle with the question of whether or not the Bible allows women to be ordained, it is interesting to look at what has happened in two Mennonite denominations which have ordained women pastors.

Bill Fledderus, with files from *Mennonite Weekly Review*

NEWTON, Kansas — Paul Schrag of the *Mennonite Weekly Review* recently examined the results of the ordination of women in two American Mennonite conferences which ordain women: the Mennonite Church (MC) and the General Conference Mennonite Church (GC).

Twenty years after the first Mennonite woman pastor was ordained in Chicago, says Schrag, Mennonite acceptance of female pastors has grown to 44 percent (from 17 percent in 1972) but the debate is still going strong.

The persistent diversity of views on whether women should be allowed to serve as pastors points to the likelihood that Mennonites will be debating the issue for a long time to come.

"Only when men and women work together in partnership in the church's ministry do we really live up to our full potential and fulfil the calling of God in our lives," says Rene Sauder, coordinator of women in leadership ministries for the MC board of congregational ministries, who was recently interviewed by Schrag.

Monty Ledford disagrees. "I think it is unscriptural for women to serve as the main, official leaders," he told Schrag. Ledford is pastor of First Mennonite Church, Aberdeen, Ohio. Ledford cites the Genesis account of creation in which he says authority was given to Adam and the teachings of 1 Timothy 2 about women not having authority over men.

But Ledford also said the GC acceptance of women pastors "doesn't make or break my relationship to the conference. I recognize that there are certain things I have to put up with, as long as I don't have to endorse that kind of thing."

Study of women pastors

The number of women pastors in GC and MC churches grew significantly in the first decade and then levelled off at 10 percent (about 126 in total). Sauder suggests one reason for this result: some churches think having one women pastor for a few years is a way of "doing our share," but afterwards their preference for a male pastor re-emerges.

The majority of women pastors serve as co-pastors with their husbands, Sauder reports. For many women who feel called to the pastorate, "co-pastoring has been the only way for them to function in pastoral ministry" because of the limitations imposed on them, Sauder told Schrag. For example, some have been hired with the understanding that they will not preach, officiate at weddings or perform baptisms.

Seventy percent of female co-pastors serving with their husbands say they would not have been hired without their husband being hired too, Sauder reports.

Sauder has conducted a 22-page survey with 134 of the 186 women who have served as pastors in the past 20 years. Ninety percent of the respondents said they felt accepted and liked by members of their congregations.

Nonetheless, 24 percent reported being sexually harassed in their church settings, usually on Sunday mornings. If women who serve as co-pastors are not included the figure rises to 34 percent.

Trial of Nigerian Christians called illegal and unfair

KADUNA, Nigeria (EP) — Thousands of demonstrators have protested the conviction of six Nigerian Christians by an all-Muslim jury. The six have been sentenced to death. The charge is homicide in last year's uprising between Hausa/Fulani Muslims and Kataf Christians in Kadun State, says All-African Press Service.

On Feb. 2, following five months of deliberation, retired High Court Judge and chairperson of the Zangon-Kataf civil disturbances tribunal, Benedict Obiesie Okadigbo, passed a verdict of guilty and said, "You shall be hanged by the neck until you die. And may God have mercy on your souls."

The verdict has drawn protests from the national legal associations and Christian organizations which claim that the judicial process was biased and the trial was neither fair nor legal.

Ethnic fracas turns to religious animosity

According to press reports, Priscillia Kuyu, president of the Nigerian Bar Association, is demanding that the accused be released unconditionally. "Their trial and conviction seems to have deviated severely from the previous tribunals set up in Bauchi where many Nigerians of other ethnic groups were murdered in cold blood," Kuyu said.

A former church leader with the Christian Association of Nigeria (CAN) Thomas Adams noted, "It is rather unfortunate that an issue which was basically an ethnic fracas is now turned into a religious matter, considering the peaceful demonstration which is 100 percent composed of Christians." The demonstration to which Adams referred, organized by CAN, called for three days of fasting and prayers for the convicted.

The National Council of Muslim Youth Organization in Oyo State has sanctioned the death sentence, and there are alleged reports that if the convicted are given an appeal or are released, it would result in renewed rioting in the area.

The All Africa Conference of Churches (AACC) has expressed concern for the unfair trials and called for a fair administration of justice in the jury.

"Christianity and Islam have brought about a dangerous gunpowder in Africa, that the idea that God, who is a superior entity, can be defended by human weapons in our eyes is idolatry," Mutombo Mulami of the AACC International desk said.

Mulami added, "Therefore what we have to do is belong to the same family of human beings and recognize that there are problems and we have to face them with honesty and transparency."

Sunday school alive and well in Australia

MELBOURNE, Australia (EP) — "The Sunday school is far from finished, if attendance at a recent seminar in Melbourne is anything to go by," reported Melbourne's *New Life* newspaper, following a Sunday school seminar held Feb. 17, and attended by some 1,200 teachers from 170 churches. "In city after city," said seminar leader Marlene LeFever, "teachers shared what God is doing through their ministries." *New Life* called the noise generated at the conference "a holy hubbub."

Look for "Peter & Marja" on page 14 ...

ATTENTION!
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With Summer 1993 not that far away, we plan to group your advertisements in the **April 23, 1993,** issue. The advertising deadline is **April 14, 1993**.

Many *Christian Courier* readers will soon be making 1993 vacation plans. Let us have your ad copy and instructions as soon as possible so that our readers will know who and where you are!

Stan de Jong, Manager

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Bible Notebook
Al Wolters

Myrtles in heaven

"During the night I had a vision — and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine" (Zech. 1: 8; NIV).

Some months ago I accepted the invitation to write a commentary on the book of Zechariah, the longest and perhaps most difficult of the Minor Prophets. Commentaries usually appear in series, and the series in this case is the *Historical Commentary on the Old Testament*, a planned English-language successor to the Dutch *Commentaar of het Oude Testament*. The latter was for many years the standard academic commentary on the Old Testament for Dutch Calvinists in the Kuyperian tradition.

The new English continuation of the series is being written by an international team of biblical scholars. As it happens, the last three books have been assigned to members of the Christian Reformed Church: Haggai to Dr. William Koopmans of Orangeville, Ont., Zechariah to me, and Malachi to Dr. Raymond Van Leeuwen of Calvin College. We have about five years to finish our part of the overall project. I consider it a great honour to have been asked to contribute to this series, and intend to continue in the tradition of such Reformed Old Testament scholars as Aalders, Gispen, Kroeze and Ridderbos.

Light from archaeology

But a commentary on the book of Zechariah is a particularly daunting task because it is an *obscurissimus liber*, "a most obscure book" (to quote the church father Jerome). That obscurity begins almost immediately, where in the first chapter Zechariah begins to report the eight visions which he saw on the night of Feb. 15, 519 B.C. The comforting message of his people after the 70 years of exile. But what are we to make of details like the myrtle trees? Many commentators have taken refuge in allegorical interpretation, explaining the myrtles as a symbol of the church of Christ; but that hardly seems satisfactory.

In my opinion, the key to understanding the imagery here lies in the way the Persian king ruled his far-flung empire. Just as the Great King kept informed of what was happening in every corner of the vast Persian empire by means of relays of couriers on horse-back (the Greek historian Herodotus describes this early version of the pony express with great admiration), so the Lord keeps informed of what is going on all over the world by means of angels, literally "messengers." And just as the Great King presumably received the reports of his mounted couriers in the royal palace at the centre of his empire, so the Lord receives the reports of his angels in his palace in heaven.

The same parallel explains the reference to myrtles in the vision. Just as couriers reporting to the Great King would have come to a stop in the palace garden in front of the residential palace in Pasargadae (the capital of the Persian empire at that time) and would thus find themselves between the rows of ornamental trees and shrubs which were planted in that garden, so the heavenly horsemen of the vision stop in God's palace garden, and thus find themselves among the myrtles (a well-known ornamental shrub).

The palace garden at Pasargadae (which archaeologists have recently discovered) thus serves to illumine an obscure detail of Zechariah's first vision. As always, Scripture uses aspects of oriental kingship to make clear God's universal sovereignty.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

Korea's new president faces Christian scrutiny

SEOUL, Korea (EP) — Korea's recently installed president, Youngsam Kim, an elder at Choong-Hyun Presbyterian Church, has met with mixed expectations among the Christian community, according to the World Evangelical Fellowship.

The Rev. Kyung-Gik Han, pastor of Yung-nak Presbyterian Church and recipient of last year's Templeton Prize, says Christians must not expect special treatment by the new president because "he is president of the whole country, not only Christians."

Han has confidence in the new president's Christian commitment and says President Kim's faith "won't shake while in office" but says Korean Christians must pray for the president because some of his functions will involve activities of other religions.

Other church leaders in the country caution against a feeling of pride among Christians because the new president is a Christian. "Korean Christians should not be too proud of the Christian president," says Dr. Myung-Hyuk Kim, general secretary for foreign affairs for the Korea Evangelical Fellowship.

The fellowship's president, Soon-Woo Hong, says the election of the new head of state brings a lot of hope to the country but says "I am worried that frustration may come to the front if difficult situations come up."

"I hope that he is the kind of president who fears God and the people. I hope he is a president of integrity and will help bring morals to society," says Hong.

Over the last 30 years, Buddhists have been in power and Buddhism has increased its influence in the country. South Korea is 43 percent Christian and 18 percent Buddhist.

CRC wins family life award

Marian Van Til

GRAND RAPIDS, Mich. — The National Association of Evangelicals (NAE) has given its 1993 "Ministry to the Pastoral Family Award" to the Christian Reformed Church in North America because of that church's "outstanding" pastoral care program, says Dan Riemenschneider, chair of both the NAE's family life committee and the National Christian Education Association.

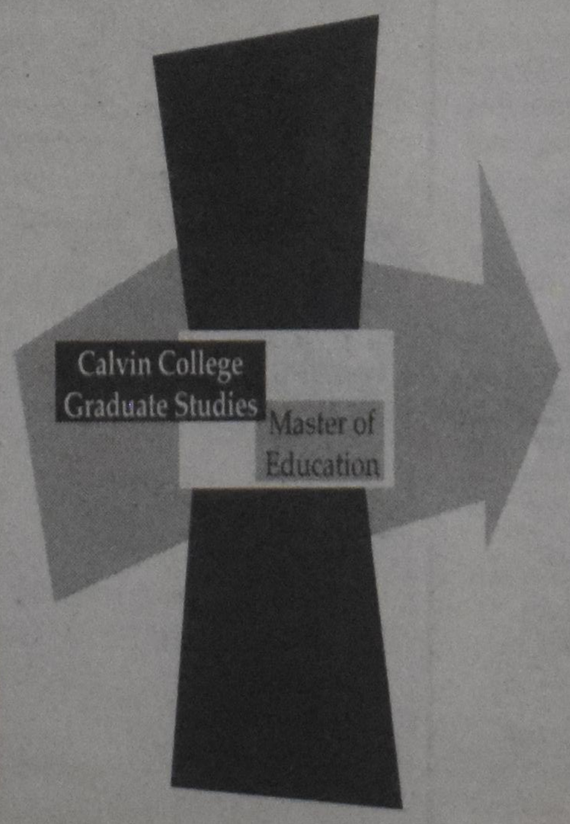
The award particularly recognizes how well churches deal with their pastors and their families, whose position creates unique problems.

In 1988 the NAE adopted a resolution on family life which calls on churches to "provide adequate resources to enable leaders and their spouses to meet the physical, economic, emotional and spiritual needs of their families," to "protect their leadership from unreasonable demands on their time, energy, and privacy," and to "be alert to what would thwart... [or] weaken" an effective ministry to other families.

Since 1982 the CRC has had a formal pastor-church relations program, now called Pastor-Church Relations Services (PCRS). Headed by Rev. Louis Tamminga, its intent is to be "positive and preventive as well as remedial and healing." Many of the services are provided by appointed "regional pastors" in each classis . In addition, newly ordained pastors are assigned mentors. Tamminga himself coordinates these efforts and also mediates particularly thorny problems.

Riemenschneider told Tamminga in a letter announcing the award: "Our hope is that other denominations may learn something from your programs and work to strengthen their own pastors across the nation."

Calvin College Graduate Studies



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Spring

sno-o-o-w
melting
e-e-e ver
so
slo-o-o-owly
the dirty slush in the streets
rivers creeks
and overflowing
ugly, leafless trees rid of their snow
flowers are BLOOMING in all their
Bright colours:
crops planted in the spring
dead, grass under
brown plowed so
GREEN grass can grow
little boys playing baseball,
SHOUTING and SCREAMING
and little girls skipping
rope quietly
winter coats and boots and
mittens and gloves; all packed into the
closet; summer clothes put on,
the SUN shining BRIGHTLY
no more c-c-o-old weather, but just
the
l-o-o-ng
hot, hot
summer
hours
until
w-w-inter
comes
again.

Ron Verbeek,
Smithers, B.C.

Preliminaries

Yellow flames
of golden forsythia
and lustrous silvery grey
pussy willows
warm my house.
My heart swells
like buds outside
in ever growing anticipation
of the banquet that is
being prepared for me
right now!

Didy Prinzen,
Whitby, Ont.

Spring Poetry

A tree asked me

a tree asked me
to walk along with it
it wanted to tell me something

that is impossible I said
trees cannot walk

then neither talk
said the tree

then everything was quiet again

thus the most common things
become scarcer

Hans Bouma,
translated from the Dutch
by Frank Sawyer

When Going Camping

When going camping everything depends
first of all on remembering to take
your camping knife, the one with
the three blades and scissors,
the fork, spoon and canopener,
fishsaw, corkscrew, nailfile,
horseshoepick, all purpose gadgetry,
everything and the kitchen sink,
ball of wool, axe to grind,
notebookcomputer, spare parts
in the event of unexpected
situations like when we forgot
the tent and had to peg down
under the stars themselves
— and secondly when going camping
everything depends especially on
the weather.

Frank Sawyer,
Sarospatok, Hungary

More for the Swallows

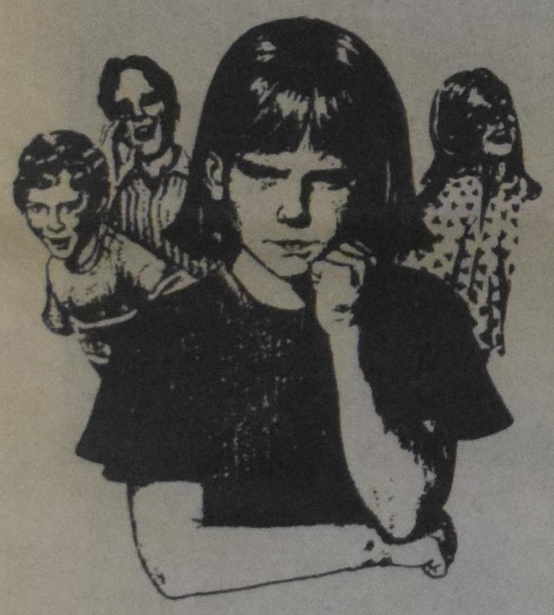
"More for the Swallows" will be a monthly feature by the Paas Family of Burlington, Ont., on topics related to children's literature and reading. Their first feature is about one of Canada's foremost children's writers, Jean Little. Rather than list Little's accomplishments or summarize the biographical details of her life, available elsewhere, the Paases have focused on the relationship of Little's life to the themes in her books.

Remembering the stars

Joanne Paas

What is most fascinating about Jean Little's children's stories is that they are the creative responses to her inner struggles. Her two autobiographies, *Little by Little* (1987) and *Stars Come Out Within* (1990), are remarkable in demonstrating how her life is integrated with her writing.

Jean Little's *Stars Come Out*



Within is not so much a book of accomplishments as a relinquishment of some of life's certainties and the gracious acceptance of change. As Little loses the sight of her eye, the physical and emotional pain is excruciating. Her honesty and clarity is evident in dealing with her spiritual and emotional struggle. She does not seek sympathy, but instead develops our understanding of loss as she demonstrates that when we lose what we think we need, we may find that we have even more than we need, more than we knew we had.

At one point when a friend remarks on the beauty of a starry night, Little looks up to find she can no longer see that far away. She feels a tremendous sense of loss, but gradually parts with things her eye can no longer behold. She embraces her bookshelf of dearly loved, often read, never to be read again books. One day her spirit lifts as she realizes that she *can* still see the stars in her memory and imagination. The stars that come out are stars of healing, hope, acceptance and of creativity.

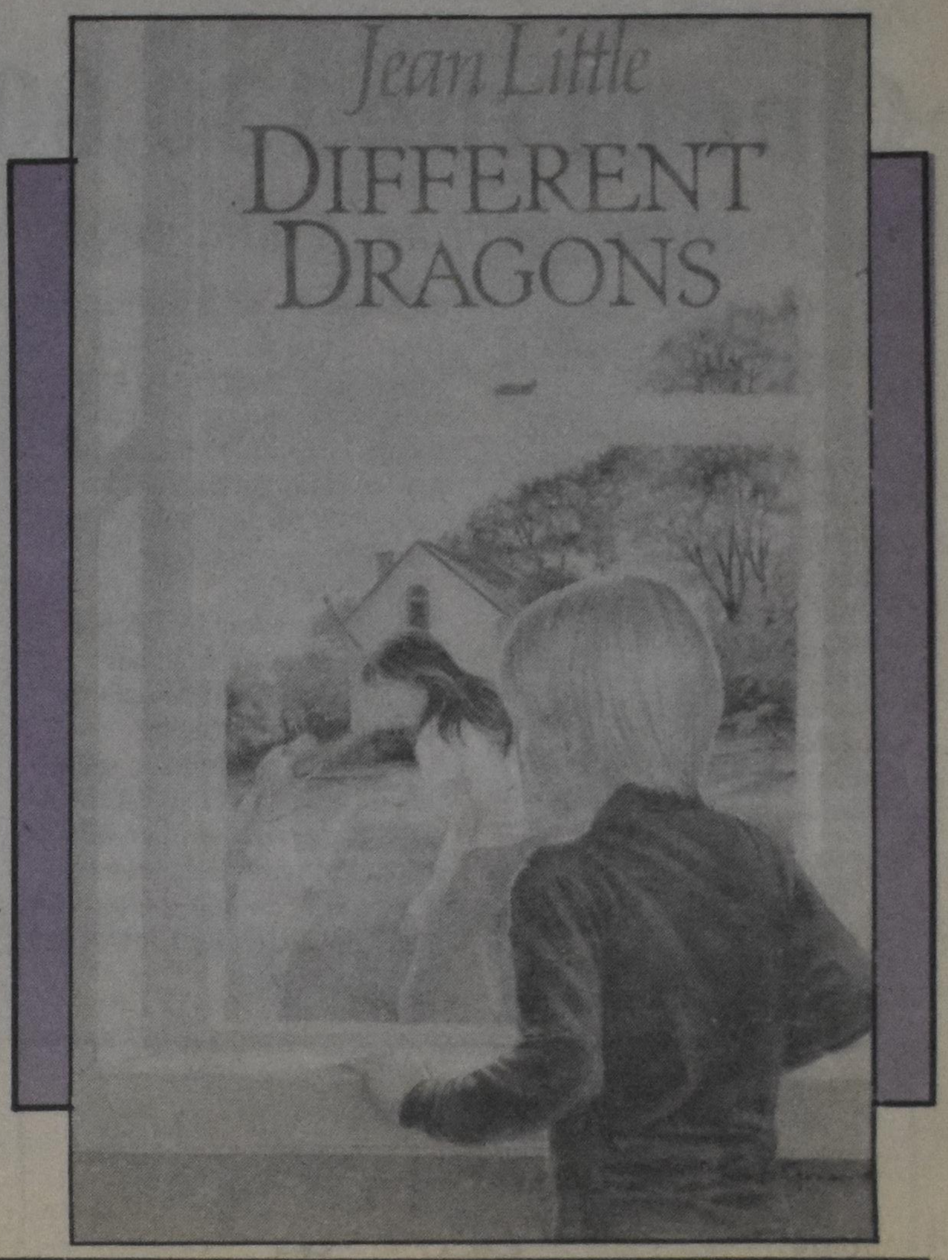
The truth about change

Little's children's books echo these themes. Her own experiences of loss, anger and change are woven into beautiful stories that help children identify their own experiences and learn from them. In sharing with my class of Grade 1 children Little's *Revenge of the small Small*, I wondered what they found to be the best part. You can imagine my surprise when Josh answered that the mean kids became Christians. Oh? Christians? I must have missed it. "Well, when the kids changed from being mean, that's Christian. We don't change our lives. God does. God changes us," he said.

It was interesting to me that Josh had realized a central truth about change and interpreted it in his own way. This picture book captures the essence of childhood loneliness, rejection and changes through the story of Patsy's chicken pox. It is through the creative impulses of art and writing that Patsy is restored and renewed in her family relationships.

Little integrates life with art. Her autobiographies are about loneliness and acceptance, about change and renewal, and about the triumph of the creative inner life. Here is someone who herself has grappled with change and with pain but has realized that reality is not bound by the physical world around us:

I could leave behind the narrowing and dimming world my eye still glimpsed and lose myself instead in one that was as unlimited as the human imagination. (Stars Come Out Within, p. 120).



A respect for her audience

Steve and Melinda Paas

What kind of images do we find in Jean Little's books that help us to understand her inner faith and strength? Although her writings are not overtly religious there are references to the Christian faith.

In *Little by Little* there are a number of incidents which suggest Jean's faith, but nowhere is there any strong acknowledgment or recognition of her Christian roots. These same types of references are sprinkled throughout her novels. There are usually some references to a church activity or a Sunday outing or to church itself. In *Mama's Going to Buy You a Mockingbird*, Little incorporates nursery rhymes, biblical texts, hymns and poems by Lee and Belloc.

In other settings, however, Jean Little shows more explicitly that she draws her strength and ultimate meaning in life from her religious beliefs. The poems in a privately published booklet called *In Touch* deal with the Bible or biblical themes. Her poem "In the Dark" relates a sense of despair that must depend on God for ultimate resolution:

Courage comes as I feel you near
But the looming shadows of loss and fear
Are not dispelled by its feeble spark
Can you teach me, Father, to love the dark?

In an interview with Jean Little she was asked about her faith as it related to her loss of vision. She replied:

It's been so basic [my faith] in my whole life that I can't say exactly. I know it would have been much harder for me to accept it without my faith. But I can't imagine what it would have been like without it either because it's always been so much a part of my whole attitude and feelings about things. Just [as] my awareness of other people's pain has come from my faith rather than thinking that God is helping me particularly with this. (Interview with S. Paas, from O.A.C.S. novel guide *From Anna.)*

Jean Little's respect for all children prevents her from preaching to them through her children's novels. Her faith in God and love of humanity express themselves through the very structure of her children's books. Her happy endings are believable ones for children because there are no miracle cures. She has taken the remembered incidents of her own life and transformed that reality into fiction, and, by so doing, making that true in a way that the past is not.

Neither too good nor too simple

Melinda Paas

Coming to terms with death is the main theme in *Mama's Going to Buy You a Mockingbird*. After his father's death from cancer, 11-year-old Jeremy Talbot realizes how hard life will be from now on. He must learn to cope with his grief, be supportive to his mother, and deal with the family's move to a smaller apartment. Jeremy thinks that it is easier to forget his father than to remember him, but only when Jeremy does remember can he find joy.

In Jeremy's process of coming to terms with death, Jean Little paves the way for his restorative friendship with Tess Medford, one of his teacher-father's best pupils. The characters who Jean Little has created are neither too good nor too simple.

I recommend this book for students aged 9-13 because it is a believable story with which this age group will be able to identify.

Teachers: See next page for Jean Little contest.

Feature

One of the 130,000

A story about gambling as addiction

Annie Verdelman
Translated from the Dutch by Casey Vander Stelt

They had been married for just a couple of years. They had had a great wedding, a beautiful honeymoon, and had happily moved into their newly decorated home. The mortgage payments were hefty, but manageable as long as they avoided any reckless adventures. She kept her office job, which made a big difference. Certainly they had no complaints.

But they soon noticed they had practically no time for any real communication. She, especially, had expected something different. But what can one do? Both he and she were busy. There were meals to be gotten after work, and on weekends, the up-keep of the house and garden. Plus soccer for him and volleyball for her. Surely that didn't leave much time for each other.

One day a hundred dollar bill was missing from her grocery money. She kept mulling it over, considering whether she might have spent this money. Could she accidentally have given out two bills instead of one? That seemed impossible. Should she tell Herman? No, better not! It was her own stupid fault.

She had almost forgotten about it until it happened again — this time out of her Five Dollar Savings jar. A couple of times a year she would exchange the five-dollar bills for a 100-dollar note and put it in the bottom of the jar, starting a new collection — a nice way to save to buy something extra. But how could this be? There should have been five 100-dollar bills instead of three.

Sadness engulfed her. Herman? When he would come home late after his training he would excuse himself and tell her that he had stayed for some small talk afterwards. Would he take her money? No, that couldn't be!

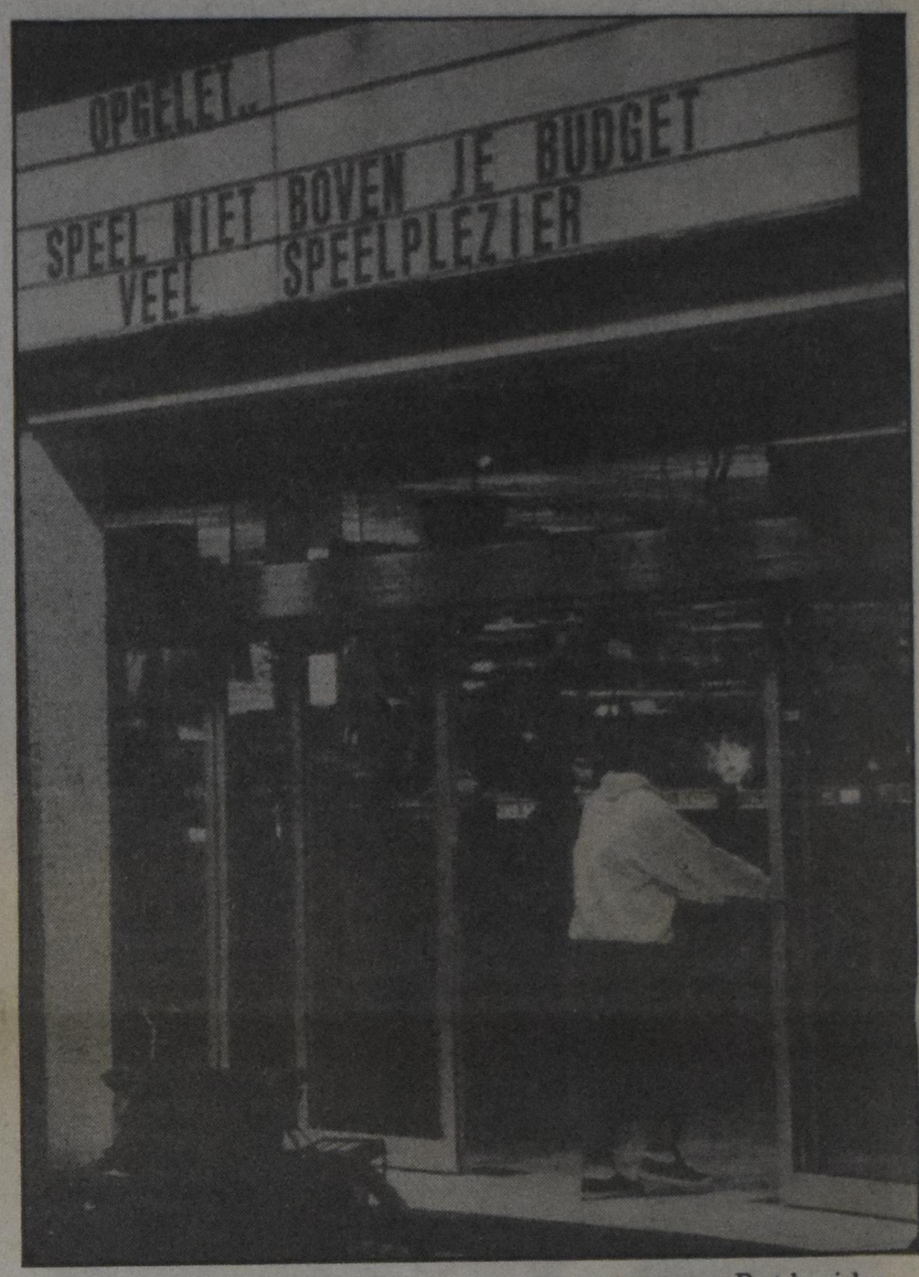
Finally, she asked him: "Herman ... do you ever gamble?" He flatly denied it. No, not him! Of course, who doesn't stand behind "the box" (slot machine) once in a while? But gambling? Not him! He didn't want to talk about it anymore and that was that!

A quick hook

But really he could *not* talk about it. He was already hooked. He had no words to explain how it had happened. He was enslaved, as much as the galley slaves of years gone by who were chained to their ships.

It had all started in a snack bar behind a fruitstand ..., that triumphant feeling when he won $25 once, twice, three times. Slowly, the back of the fruitstand became a place he could not pass by without trying his greater luck. Was he greedy? Maybe. But who is entirely free of greed? Isn't everyone interested in TV games and possibly winning a brand new car in the end? But enslaved? Others might be, including to drugs, but he would never be.

But the addiction that tied him down was stronger than he thought. Perhaps a strong-willed person could get rid of the drug habit. But money...; we use it daily like eating! Money burned in his pocket the minute he touched it, like the person who stops to eat every time he or she passes the fridge. And so Herman, without realizing it, became one of the 130,000 chronic Dutch gamblers.



Artificial communication gives way

Eventually Herman got straightened out. However, it took a mountainous effort and much struggle, falling and getting up again, and much help from others. And this help made it possible for Herman to take some new and humble steps to learn to talk with his wife again, so they could share real life. Later he realized that that had been his biggest problem. And after much further reflection he remembered that in his parental home there was never any real "communication," as he learned to recognize it at the Evangelical Rehabilitation Centre. Even though his family lived together under one roof there was hardly any contact between them. Each one lived for him- or herself. And unwittingly he had carried this over into his marriage.

Then came the "slot machine" and he was hooked. It became his communication. He was the picture of an innocent young man. But besides him are some 130,000 others in this small country, mostly between the ages of 18-24, who are hooked on gambling as well.

In the rehabilitation centre Herman began to experience unconditional acceptance and love. It was there that he learned to spell the word "love," and to both accept it and give it to his wife, children and friends.

He began to realize that he was not alone. But, most of all, Herman experienced the love of Him who used ordinary loving and understanding fellow human beings to help set him free from his enslavement to gambling.

Herman learned to see past the cheap golden glitter of the slot machine and discovered what real-life values were all about.

This article first appeared in the Oct. 12, 1991, issue of the Dutch weekly Elizabeth Bode. It has been translated and published with permission from the author. Casey Vander Stelt lives in Hamilton, Ont.

TEACHERS! ENTER THE JEAN LITTLE CONTEST!

Classroom Talk For Teachers (suggested for Grades 4-8)

1. Plan a Jean Little emphasis month in your classroom. Spend some time introducing (or reintroducing) the author. Read her latest picture book to the class. *Revenge of the small Small,* to stimulate discussion.
2. Get as many copies as you can of all of Jean Little's books and ask each student to read one of her books in the next month.
3. For a follow-up activity here are four possibilities:
   a) Make up a radio interview with one of the characters.
   b) Draw a poster advertising the novel.
   c) Write a book review to be published in your school.
   d) Respond to the novel by writing Jean Little a letter about her novel (select three to send to her as it is hard for her to deal with class sets).

Book Review Classroom Contest

1. Send us your three best student book reviews of a Jean Little book, (max. 175 words per review). Send us your reviews by May 28 and we will publish the winning review in the June 25 issue of the *Christian Courier*. Send your entries to:

The Paas Family
16-2385 Woodward Ave.
Burlington, ON L7R 1V2

2. Participating teachers who are currently *not* subscribers will receive a FREE six-month subscription to *Christian Courier*. Those who are currently subscribers will be given a Jean Little paperback for their classroom library.

The class sending in the winning entry will receive a FREE set of Jean Little paperbacks (10 novels approximately).

Friends of God
Wayne Brouwer

Short-cut sellout

"Anger is cruel and fury overwhelming, but who can stand before jealousy?" (Prov. 27: 4).

When Rabbi Harold Kushner's book *When Bad Things Happen to Good People* came out in 1981 it was an instant best-seller. Most people praised it, but there was at least one person who looked on with great anger.

This fellow was writing a similar book at the time and his didn't make it to press before Kushner's. Not only that: people didn't seem to want his book as much or buy it as widely. Every time Kushner was interviewed on television this fellow went mad with jealousy. In fact, he finally went to a psychiatrist because his envy was becoming all-consuming.

The psychiatrist writes of what happened. As they tried to sort out the writer's perceptions and feelings, it became clear that the man already knew Kushner's book was better than his. He knew that Kushner's book came from a broken heart while his own was a distant clinical reflection.

Suffering

Harold Kushner and his wife had a son who suffered from progeria. At the age of nine he looked like 50. He lost his hair, his skin wrinkled, his bones got brittle. He died in his early teens. And his father didn't know what to do, how to feel, how to cope. How much suffering can a family stand? How can parents watch this happen to their own child? What could be the meaning in it all?

So Kushner sat down and started writing. He wrote with tears in his eyes and a knife in his chest and stones of heaviness in his heart. His tears blotted the ink and puffed the pages. He wrote about suffering as a sufferer.

And people knew it. He wasn't a doctor reading a chart to them. He was a hurt, bruised and tormented man. So when he wrote about suffering, people listened, because he shared with them his own anguished soul.

But what of the other author? He wanted to write a great book on suffering without going through the pain himself. He wanted to tell people what grief was about, without feeling the aching of his own heart. He wanted to give people the gift of healing when he didn't even know the disease firsthand.

And they turned away. They went to Kushner and sat at his feet. And envy sank its fangs into the other writer's soul.

Beast

Envy lurks on every shortcut we make in life. We want to get something that someone else is getting but we don't want to do the things they've done for it. In my teaching experiences I've seen that clearly. I mark the exams, and invariably a student will come back with envy in his eyes and two papers in his hands. One is his own, the other belongs to the student who got an A. He'll put them side by side and demand to know the difference.

How do I talk about answers that sound similar, but some of which have a quality about them that rings true, while the others breathe of corner-cutting and cramming, and shout of facts without figures?

And it happens everywhere in society. Where people cut corners, chances are there's envy lurking around. Corner-cutters aren't interested in the task, or the learning, or the career. They're looking for the fame and acclaim. And they envy those who have it.

Wayne Brouwer is a pastor at First Chr. Ref. Church in London, Ont.

Biblical covenant and building controversial countries

***God's Peoples: Covenant and Land in South Africa, Israel, and Ulster**, by Donald H. Akenson, Montreal:McGill — Queen's University Press, 1991. ISBN 0-773509402. Reviewed by Henriette Thompson, Georgetown, Ont.*

To say that this book is "original and unsettling," hardly conveys the impact it delivers.

Donald Harman Akenson admirably and coherently draws together an argument about the covenant and the Scriptures as a conceptual grid in South Africa, Israel and Ireland's Ulster society. He presents the covenant and its "if-then" character as following three interrelated habits of mind: 1. the tendency to make sharp distinctions between the sacred and the profane; 2. the legal mode of thinking; and 3. historical thinking.

As Akenson outlines covenant history in these three societies he demonstrates how land, the Exodus, and blood sacrifice serve as reflex points in the framework.

What makes his study so gripping is not only that he tries to deal with over-riding historical explanations and cultural phenomena, but he produces very fine-tuned descriptions of events such as the 1798 Rising in Ulster which he calls "the most mysterious set of events in the post-Reformation history of Ireland."

State-building as the unfolding of morality

Akenson's writing is infused with a sense of empathy, too. Its over-all tone helps create understanding of these cultures instead of knee-jerk reactions to the often objectionable actions in which these cultures have engaged. For example, with respect to understanding initial Jewish attempts at state building, he quotes Yehezkel Dror of Hebrew University: "The greatness of the Jews has been in building moral systems. We view history as the unfolding of morality. The Chinese and the Europeans regard it as the development of statecraft. There's a big difference."

This is not to say that Akenson makes any allowances to justify the morally repugnant practice of apartheid in South Africa, the Ulster Presbyterians' contempt for Roman Catholics, or the Jews' reprehensible actions to the Palestinians while attempting to build "eretz Israel." Rather, Akenson tries to create understanding of these cultures within the push and pull of history.

Dealing with covenantal cultures

Akenson's conclusion is somewhat disappointing. He resorts to a short, formulaic response to the question of how the outside world must deal with covenantal cultures, without any acknowledgement that there are variations of covenantal cultures which are articulated in less severe terms and from which the "outside world" could learn. The conclusion to this otherwise impressive historical work is even more dissatisfying when Akenson predicts that as great empires come apart, covenantal cosmology will increasingly be taken on by smaller groups. Perhaps addressing this potential situation is best left to another work.

All in all, *God's Peoples* provides fresh insight and provokes one to think in new, awe-filled ways about Scripture, revelation, culture and history.

Study with Margaret Atwood

Bill Fledderus

TORONTO — Are you a budding writer who is not sure what to do during the second week of August? You could be paying $740 to hear lectures by famous Canadian authors Margaret Atwood, Howard Engel, Josef Skvorecky, Nino Ricci, Neil Bissoondath, Barry Callaghan, Daniel Richler and Peter Carey (who is technically still an Australian).

This stellar cast is the faculty of the one-week Humber School for Writers, now in its second year at Toronto's Humber College. This year they will be focusing on "the business of writing" such as contracts, agents, etc. It's an odds-on bet that these bigwigs have forgotten that they did not have $740 to spare when they were budding writers.

I would love to go myself, but I'm getting married in May. You know what that means. No money for famous Canadian authors.

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Kroonprins sloeg goed figuur op eerste staatsbezoek

the Windmill

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Peter and Marja are IN

Dear P&M:

In your column of Feb. 26, 1993, you addressed the problem of a woman whose husband, you felt, was possibly depressed. I read the column with interest because I have lately learned a great deal about depression. I really think that your comment, "Depression has its roots in anger or fear," oversimplifies the problem.

From my reading I have learned that depression is the "common cold" of mental illness. It is very common, but is often not correctly diagnosed. It tends to run in families. It manifests itself in different ways in different people. It is a very complex disorder, but a great deal of progress has been made in understanding it in the last decade or so.

Perhaps you were right in guessing that the husband's depression was due to unexpressed emotion, but there are also other possible causes. No one really knows the full causes of depression and other mood disorders, and many factors may be involved. It might have been good to suggest that the woman and/or her husband speak to their family physician in addition to the other people you mentioned.

I am personally being treated with antidepressants for depression. I realize now that I have struggled with depression in the past, but without awareness of the problem or possible treatments. I am very fortunate to have a supportive and loving husband, a perceptive doctor and caring friends. I am beginning to learn what triggers my depressions and have over the years developed many coping strategies which help me continue functioning.

I felt the need to write this letter because there is a lack of understanding about the disorder which prevents many of us from seeking the different kinds of help which are available. Possibly the first step towards receiving an accurate diagnosis and the right treatment is a visit to one's doctor. It might also be helpful to read books presenting various perspectives on the causes and treatments of depression, such as* Overcoming Depression *by Dimetri and Janice Papolos, or* Feeling Good *by Dr. David Burns (a self-help book). Those of us who suffer from the problem, and those who have to live with us, can all benefit from finding as much up-to-date information as possible.

Dear Common Cold:

What a helpful letter! You sensed a shortcoming in one of our columns and came back with a response that is both personal and educational. You have helped both us and our readers. Your letter exhibits a Christ-like way of dealing with persons who have not understood an area of personal concern and pain. May we all have such grace with those whose discernment differs from our own experience.

Interestingly, our column editor also remembers feeling uneasy about the sentence which you quoted. In retrospect, it should have read, "...depression *sometimes* has its roots in anger or fear."

We have mailed you a column which we wrote over a year ago (Feb. 14, 1992) in which we dealt more fully with depression. At that time we mentioned three basic causes. The first is PHYSICAL. That's why we strongly agree with you that someone who struggles with depression should see his or her doctor. He or she can look for bio-chemical imbalances and quite possibly prescribe an antidepressant. We know of several people who were tremendously relieved to discover that this was the case with them. One person told Peter that he used to live life under a dark, cloudy sky, always wondering what was wrong with him. Since being treated with antidepressants he feels that the sun has come out. He was tremendously relieved to know that there was a physical cause for the way he often felt!

The second cause of depression is REACTIVE. Death, loss of work, overwork, conflict, etc., can overwhelm a person and bring on total exhaustion and the inability to cope with life. The third cause may be INDIGENOUS, which means that one can be born with a personality prone to depression. Genetic factors may be at work in situations in which this "common cold of mental illness," as you so aptly describe it, seems to run in the family.

Thank you for also alerting us to some pertinent reading material. Bill Lidkea, the psychologist on our panel, is familiar with David Burns' book, *Feeling Good*, and wholeheartedly supports your recommendation.

We praise God with you for the supportive people who surround you. May the Lord continue to be with you and with all who battle depression in varying degrees.

Write to: P&M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

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We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

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Thank You

HAMMING:

In deep gratitude we look back at the day when we celebrated our 55th wedding anniversary with family and friends from far and near.

We want to thank everyone who sent cards and letters, wishing us the Lord's blessings for the years to come, under His care.

Thanks to all! It was wonderful.

Peter and Antje Hamming.

Births

DYKSTRA:

With praise and thanksgiving to God, Phillip, Denise, David and Brianne, joyfully announce the safe arrival of

LAURA CORINNE

She was born on Tuesday, Feb. 23, 1993, at 1:58 a.m. and weighed 8 lbs., 2 oz.

Proud grandparents are Mr. and Mrs. Mike Dykstra of Clinton, Ont., and Mr. and Mrs. Ed Grootenboer of Brampton, Ont.

Home address: R.R. #2, Clinton, ON N0M 1L0

Marriages

LUTH-VANDERHORST:

Mr. and Mrs. Andy Luth of Burgessville, Ont., and Mr. and Mrs. Albert Vanderhorst of Barrie, Ont., are pleased to announce the forthcoming marriage of their children,

THERESA ANNA
and
JOHN HENRY

This happy event will take place, D.V., April 17, 1993, at three o'clock, in the First Chr. Ref. Church, Barrie, Ont., with Pastor John Luth officiating.

Future address: 5 Wellington St. E., Barrie, ON L4M 2B7

Anniversaries

1958 March 28 1993

We praise God with our parents,

HARKE and IDA BEIMERS
(nee VANDIJK)

on the occasion of their 35th anniversary.

Thank you Mom and Dad for your love and guidance. It is our prayer that the Lord will bless you with many more years together.

"Behold I am with you and will keep you and will watch over you wherever you go" (Gen. 28: 15a).

With love:

Ingrid & Peter Kapteyn — Colborne, Ont.
Laura, Jessica, Steven, David
Ed Beimers — Vars, Ont.
Helen & Randy Templeton — Kitchener, Ont.
Tiffany, Briana
Renee Beimers — Willowdale, Ont.
Mike & Lisa Beimers (nee Armstrong) — Toronto, Ont.
Bert Beimers — Vars, Ont.

Home address: R.R. #1, Box 669, Vars, ON K0A 3H0

Anniversaries

Dordrecht Calgary
1953 April 1 1993

"For here we have no lasting city, but we seek the city which is to come" (Heb. 13: 14).

PETER and ANN CUPIDO
(nee LOZIE)

Congratulations on your 40th anniversary. We thank God for uniting you and sustaining your marriage and for His faithfulness to us all.

Miranda & Hank Bestman
Reuben, Andrea, Jeremy
Gerald & Magda Cupido
Michael, Anna-lena
Brian & Donna Cupido
Jason, Michelle, Jocelyn
Peter & Wilma Cupido
Alyssa, Jeffrey, Deanna
Eleanor & Doug Patrick
Tyler, James

Open house will be held, D.V., April 3, 1993, from 1-3 p.m., at the Emmanuel Chr. Ref. Church, Calgary.

Kampen Edmonton
1953 April 15 1993

"Behold the eye of the Lord is on those who fear him, on those who hope in his steadfast love" (Ps. 33: 18).

With praise and thanks to God we are happy to announce the 40th anniversary of our parents and grandparents,

WILLEM and ANNEKE VANDENBERG
(nee BREET)

It is our prayer that the Lord will continue to bless and keep you.

Jan & Marilyn VanDenBerg — Edmonton
Brad, Melinda, Ashley, Glenda
William & Ann VanDenBerg — Edmonton
Elizabeth, Janet, William, Andrew
Jeanette & Jack Vooys — Edmonton
Brian, Karen, Elaine
Annette VanDenBerg — Kampen, the Neth.

Home address: 3605-116 Ave., Edmonton, AB T5W 0W7

For Rent

In Hamilton (West Mountain), Ont., 4-bedroom home from May 1-Aug. 30. Fully furnished, including grand piano and air conditioning. Near Redeemer Coll., Mohawk Coll., McMaster Univ., shopping and bus service. $1,150 per month.

Phone (705) 435-7125 or (416) 575-1396

Accommodations

Student housing/Bed and breakfast. This is a service being offered by the First Chr. Ref. Church of Guelph, Ont. If you are or will be attending Guelph University and need a place to stay, contact Maria Barten at:

1 (519) 837-3495

Obituaries

Schiedam, the Neth. Aylmer, Ont.
March 22, 1907 - March 16, 1993

"And the Spirit returns to God who gave it" (Eccl. 12: 7b).

God called home our beloved mother, grandmother and great-grandmother,

NEELTJE DYKXHOORN
(nee STEENEVELD)

Wife of the late Nelis Dykxhoorn (1981).

She will be sadly and greatly missed by her children:

Sophia & Jack Van Kessel — Mississauga, Ont.
Lou Dykxhoorn — Springfield, Ont.
Jack & Ruby Dykxhoorn — Aylmer, Ont.
Peggy & Don Grass — Springfield, Ont.
Coby & Jack Van Noord — Dearborn, Mich.

as well as by 20 grandchildren and 19 great-grandchildren, a brother, Arie, Bradford, Ont., a brother in Australia and one brother as well as four sisters in the Netherlands.

Predeceased by a daughter, Nellie (1963), a son Neil (1988), two brothers and two sisters.

We are grateful to the Lord for the almost 86 years he allowed her to dwell in our midst.

Haule, the Neth. Dunnville, Ont.
April 17, 1930 - March 12, 1993

Promoted to higher glory,

TRUDY KRUID
(nee DE ROOS)

Dear wife of John Kruid.

Dear mother of Henry John Kruid, Marguaritha (Mrs. Paul Wesselson) and Felicia Kruid.

Loving grandmother of Tiffany, Timothy and Zachary.

Dear sister of:

John (deceased Jan. 1993) & Attje de Roos
Wytze & Georgina de Roos
Audrey De Roos
Harmina & Mannes Scholman
Andy & Martha de Roos
Jack & Gertie de Roos
Henry & Hilda de Roos
Grace & Bill Koene

and the Kruid family in the Netherlands.

Also remembered by many nieces, nephews, great-nieces and great-nephews.

John 15: 6.

Funeral service took place on March 15, 1993, at the Bethel Chr. Ref. Church, Dunnville, Ont.

Correspondence address: Mr. J. Kruid, R.R. #8, Dunnville, ON N1A 2W7

For Sale

Well-established meat market and deli, serving a Canadian and Dutch community in beautiful Fraser Valley, B.C. Ideal family business operation.

Phone: (604) 463-8469

Obituaries

The Lord, the Giver of all life, suddenly called home our dear brother and brother-in-law,

WILLEM (BILL) VAN NEUTEGEM

of Fenelon Falls, Ont., at the age of 58.

A.F. van Neutegem & L.M. van Neutegem (nee de Graaf) — the Neth.
M.H. Vander Glas (nee Van Neutegem) & G.E. Vander Glas — Ripley, Ont.
D.J.C. Van Neutegem & A. Van Neutegem (nee Huizinga) — Millgrove, Ont.
S.L. Schuurman (nee van Neutegem) & J.H. Schuurman — the Neth.
B. Blankenspoor (nee van Neutegem) & W. Blankenspoor — the Neth.

Predeceased by his sister Johanna in 1982.

The funeral service was held in Brampton, Ont., on March 24, 1993, Rev. H. Samplonius officiating. Interment at Meadowvale cemetery, Brampton, Ont.

Correspondence contact: P.O. Box 307, Ripley, ON N0G 2R0

Job Opportunity

A dairy farm worker needed to work with animals and do field work. Preference given to person with class A and Z license. Wages negotiable according to experience. Christian public school and house available. **Phone (807) 483-5393 or 483-5576 and ask for Rick or Susan.**

Wanted **full-time help** on dairy farm. **Phone: (416) 342-3131**

Summer Job Market

Eastern Ontario: Young man, 16 yrs. old, is looking for summer employment, possibly on a farm (has some experience). Call **Ryan Slotegraaf at (705) 749-3515.**

For Rent

For rent a dairy farm, 250 acres workable, in Central Ontario. 45 tie-stalls with pipeline and cooler. Heifer and veal raising facilities. Available immediately.

Contact (416) 683-0832.

Classifieds

For Rent

Condominium in a new retirement complex in downtown Clinton, Ont. Has a large common room and workshop plus your own storage facilities. Main floor apartment available, 1150 sq. ft., 2 bedrooms, 1 1/2 baths, sliding door & patio, air conditioned and much more. $750 per month.

Call (519) 482-9454

For Rent

BERGENTHEIM
TE HUUR VOOR VAKANTIE:
Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergentheim, Overijssel (ongeveer 12 km van Ommen).
Voor volledige informatie bel of schrijf naar: **J. Snijders, Box 811, Brooks, AB T1R 1B7. Tel. (403) 362-4052 of (403) 362-2653.**

Events

NEDERLANDSE
PAAS ZANGDIENST
Wij nodigen U uit voor onze Nederlandse Paas Zangdienst
op
Zondag, 11 April, 1993
7:30 n.m.
in de
EMMANUEL REFORMED CHURCH
170 Clarke Street, North
Woodstock, Ont.
Na de dienst is er gelegenheid om vrienden te ontmoeten onder het gebruik van koffie en thee.

Teachers

Agassiz, B.C.: Agassiz Chr. School is seeking to fill **one full-time** position and **one part-time** position. The full-time position can be a combination of two of the following areas: **Kindergarten, learning assistance, Grade 6/7** part days. We also have a **possible Grade 4/5** opening. Please send your resume and state your preference for the areas you wish to teach. A person with a major or minor in **science** or **French** would be beneficial to our school. We are also in need of a **Grade 1** teacher to cover a maternity leave for Sept.-Dec. 1993. Please direct inquiries and/or information to:

Colleen Gingerich, Principal
Agassiz Chr. School
P.O. Box 3230
Agassiz, BC V0M 1A0
Phone: (604) 796-9310

Teachers

Abbotsford, B.C.: Abbotsford Chr. School
Join a dynamic, rapidly expanding, interdenominational Christian School System of over 1,200 students K-12 that operates from three separate campuses.
Applications are invited from teachers certifiable in B.C. for the following new positions for September 1993.

Send applications, resume and references to appropriate campus principal.

CLAYBURN HILLS CAMPUS (K-7)
- Kindergarten
- Grade 1
- Grade 4
- 1/2 time music
- 1/2 time Grade 5/6

Henry Contant, Principal
Abbotsford Chr. School
Clayburn Hills Campus, Box 280
Abbotsford, BC V2S 4N8
(604) 850-2694 Fax 850-7075

HERITAGE CAMPUS (K-7)
- Kindergarten
- Grade 3
- Grade 5/6

Lloyd Den Boer, Principal
Abbotsford Chr. School
Heritage Campus
Box 175
Abbotsford, BC V2S 4N8
(604) 850-5022 Fax 859-9995

SECONDARY CAMPUS (8-12)
- math (senior)
- science (chemistry)
- Bible (8-12)
- humanities (8-12)

Dwight Moodie, Principal
Abbotsford Chr. Secondary
Box 157
Abbotsford, BC V2S 4N8
(604) 850-5342 Fax 859-2240

Aylmer, Ont.: Immanuel Chr. School will have **possible** openings in **primary, junior** and **intermediate** divisions. Strengths in **French** and **music** preferred. Applicants should send resume to:

Andy Vanderploeg, Principal
Immanuel Chr. School
75 Caverly Rd.
Aylmer, ON
N5H 2P6
Phone: (519) 773-8476

Burlington, Ont.: Burlington Parental Chr. School Society (Trinity Chr. School) invites applications for a teaching position in the **primary division** and a **possible junior position** for the 1993/94 school year.
Please direct all resumes and calls to:

Trinity Chr. School
c/o A. Straatsma, Principal
650 Walker's Line
Burlington, ON L7N 2E7
Phone: (416) 634-3052

Teachers

Burnaby, B.C.: John Knox Chr. School has openings for the position of a **Grade 5/music** teacher and also an opening for a **Grade 1/2** position for the 1993/94 school year.
Interested applicants send resume to:

S. VanderWoud, Vice-Principal
8260 13th Ave.
Burnaby, BC
V3N 2G5
Phone: (604) 522-1410

Cobourg, Ont.: Northumberland Chr. School has a **possible** opening for a **primary** teacher. We are a multi-denominational school in a terrific country setting. Please call:

Henry Lise, Principal
Phone: (416) 372-8766
or send resume to:
R.R. #5
Cobourg, ON
K9A 4J8

Kingston, Ont.: Kingston Chr. School has **possible** openings at the **primary** and **intermediate** levels. Applicants interested in teaching in an interdenominational school (present enrolment 180) should send a letter of application and resume to:

H. Pott, Principal
Kingston Chr. School
1212 Woodbine Rd., R.R. #3
Kingston, ON K7L 4V2

Lacombe, Alta.: Lacombe Chr. School, approx. 340 students in K-9, located in Central Alberta, invites applications from qualified teachers for a **definite elementary learning assistance** (resource room) position, as well as for a **possible junior high math-science-computer studies** position, and an **upper elementary-junior high French** position. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:

Wernart van Deventer
Lacombe Chr. School
P.O. Box 1749
Lacombe, AB T0C 1S0
Phone: (403) 782-6531
Fax: (403) 782-5760

Maple Ridge, B.C.: Haney-Pitt Meadows Chr. School is accepting applications for an **intermediate** position beginning in the 1993/94 school year. A background in **music** is preferred. Send enquiries to:

Ted Vroon, Principal
Haney-Pitt Meadows Chr. School
12140-203 Street
Maple Ridge, BC V2X 4V5

Job Opportunities

Centennial Christian School
Terrace, B.C.

is seeking applications for a

PRINCIPAL

starting the 1993/94 school year

Centennial is a school of 250 students K-10 and is located in scenic Northwest B.C. in a community of 20,000. Plans are underway to add Grades 11 and 12 potentially in the 1995/96 school year. Therefore, persons with strengths in secondary development would be an asset. We have a dedicated staff of 16 and a supportive Christian School community.
Contact Joe VanderKwaak, Search Committee at the school.

TEACHERS

Applications for positions in primary, intermediate, and secondary grades as well as band/music are also being accepted. Due to increasing enrolment and changes, openings are anticipated in the following areas: Kindergarten, Grade 6, Grade 7, and Secondary (8-10) science area.
Contact:

Frank Voogd, Principal
Centennial Christian School
3608 Sparks Street
Terrace, BC V8G 2A5
Phone: (604) 635-6173, Fax: (604) 635-9385

Redeemer College

A Christian University College

Invites applications and nominations for a

President

The mission of Redeemer College is: first, to offer university-level liberal arts and science education which is Scripturally-directed and explores the relation of faith, learning, and living from a Reformed Christian perspective; and, second, to support research and creative endeavour in this context. Currently, over 450 full-time students study and live at its modern, 78-acre campus in Ancaster, Ontario.

Applications and nominations are invited for the post of President commencing on July, 1, 1994.

The person: The Board will appoint someone who is able to articulate a clear and compelling vision for Redeemer College; articulates and promotes a commitment to Reformed Christian faith and practice, especially in education at all levels; has a congenial governing style, yet who is assertive in leadership, and who communicates energy, approachability, and self-confidence.

The position: The President will lead the College toward achieving its educational mission, promote the public image of the College, and develop its resources. The President provides academic leadership and promotes academic excellence with respect to the distinctive Reformed Christian vision and worldview.

Qualifications: Qualified applicants will be committed to the Reformed Christian basis of the College; have significant academic achievements; and have higher education experience. An earned doctorate is preferred.

Direct applications or nominations to:

Chairperson, Presidential Search Committee,
Redeemer College, 777 Highway 53 E., Ancaster, ON, L9K 1J4

Selection of candidates will begin on April 30, 1993 and will remain open until a suitable applicant is appointed. Redeemer College offers equal employment opportunities to qualified applicants.

Classifieds

Teachers

Neerlandia, Alta.: Neerlandia School, a Christian public school with 200 students, K-10, and 12 teachers invites applications for the following **definite** openings for 1993/94:
1) Principal: 55 % teaching, 45% administrative duties
2) Grade 2 teacher
Send applications, resumes or inquiries to:

John Piers, Principal
Box 10,
Neerlandia, AB T0G 1R0
Phone: (403) 674-5581 (school),
(403) 674-4308 (home)

Orangeville, Ont.: Orangeville Chr. School invites applications for the position of **teaching-principal** for the 1993/94 school year. Ours is an interdenominational school serving the Orangeville and surrounding area. The school is located northwest of Toronto in the beautiful Caledon Hills. We seek an individual to lead a dedicated staff with the support of a committed community. The ideal candidate will be able to represent the school in the broader Christian community. The ability to teach **elementary school band** would be an asset.
We also invite applications from qualified teachers for a **possible** opening in the **junior** or **intermediate** grades.
Please direct resumes or inquiries to:

Arend Bakker, Principal
Orangeville Chr. School
P.O. Box 176
Orangeville, ON L9W 2Z6
or call: (519) 941-3381

Ottawa, Ont.: Redeemer Chr. High School requires **two teachers** commencing September:
1. **English/drama** — a one-year position
2. **math, physics, English**
Applicants must be able to integrate their Christian worldview with their subject matter. Join an active, responsive team.
Apply to:

Derek Maggs, Principal
2199 Regency Terrace
Ottawa, ON K2C 1H2
Phone: (613) 721-8233
Fax: (613) 721-7142

Penticton, B.C.: Penticton Community Chr. School will have **possible** openings in the **primary** and **intermediate** grades. Please address inquiries/resumes to:

Mr. Rick Esselink, Principal
Penticton Community Chr. School
1498 Government St.
Penticton, BC V2A 4W1
Phone: (604) 493-5233

Teachers

Penticton, B.C.: The Penticton Community Chr. School Society has an opening for the position of **principal** for the 1993/94 year. This interdenominational school serves 80 students, Kindergarten to Grade 7. Individuals who are interested in becoming a part of the vision for this young school may send resumes and references to:

P.C.C.S.
c/o Leanne Fairholm
1498 Government Street
Penticton, BC V2A 4W1
Phone: (604) 493-5233 (school)
(604) 493-9294 (home)
Fax: (604) 492-5281

Prince George, B.C.: Cedars Chr. School has **definite** openings for the 1993/94 school year in the **intermediate grades** as well as a **possible** opening in the **primary grades.** Resumes and references should be directed to:

Cedars Chr. School
701 North Nechako Road
Prince George, BC V2K 1A2
Phone: (604) 564-0707
Fax: (604) 564-0729
Attention: Mr. John Reems.

Sarnia, Ont.: Lambton Chr. High School invites applications for a **French** position for the 1993/94 school year. Please send your letter of application and resume to:

W. Drost, Principal
Lambton Chr. High School
295 Essex St.
Sarnia, ON
N7T 4S3
Phone: (519) 337-9122

Smithers, B.C.: Bulkley Valley Chr. School (K-12, 300+ students on two campuses) has **possible** openings for Sept. 1993, in the following areas: **primary; social-studies 8-12; English 8-12; band/choir/music 4-12;** and **French 4-12.** Please address enquiries/resumes to:

Mr. Evert Vroon, Principal
B. V. Chr. School
P.O. Box 3635
Smithers, BC V0J 2N0
Phone: (604) 847-4238
Fax: (604) 847-3564

Strathroy, Ont.: John Calvin Chr. School has a **definite** opening in the **junior division,** Grades 4,5 and 6, for the 1993/94 school year. All qualified and interested applicants should send their letters of introduction and resumes to:

Henry D. Wiersema, Principal
J.C.C.S.
48 York St.
Strathroy, ON N7G 2E3
Phone: (519) 245-1934
Fax: (519) 245-1934

Teachers

Wyoming, Ont.: John Knox Chr. School will require a **full-time teacher** for the **primary** or **junior grades** and a **half-time teacher** for the **primary** grades. Send resumes or inquiries to:

William Hordyk, Principal
Box 81, Wyoming, ON
N0N 1T0
or call (519) 845-3112

When help is needed.
The Red Cross.

With your help, Red Cross provides a blanket of services and programmes in your community. Please support your local Red Cross branch.

The Canadian Red Cross Society

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.
As in previous years, *Christian Courier* will carry the Summer Job Market section in the Classifieds (until **May 28**).

Send us your announcement, and include *name, age, address, phone number, experience and type of work you are seeking.* This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!
Stan de Jong,
Manager

Teachers

Immanuel Christian School
Lethbridge, Alberta

is now accepting teacher applications for the **1993-94** school term.

We anticipate openings in both elementary and junior/senior high sections. Teachers with Special Education background and secondary Language Arts are especially encouraged to apply, both part-time and full-time. Our school is strongly committed to a distinctive, biblical perspective in teaching and learning and is supported by a dedicated School Board and Christian Community. We provide education to 585 students in Kindergarten through Grade 12 with two classes at each grade level.

Please direct all inquiries and correspondence to:

Mr. H. Konynenbelt or Mr. H. Heinen
802-6 Avenue North
Lethbridge, AB T1H 2C8
Tel. (403) 327-4223 or 328-4783

ATTENTION! ATTENTION! ATTENTION!
When you fax your display or classified ads to us (particulary obituaries), please type them and check spelling BEFORE you transmit the text.
Thank you.
ATTENTION! ATTENTION! ATTENTION!

Events

Celebrating 25 years of
Christian Education at

LAURENTIAN HILLS CHRISTIAN SCHOOL KITCHENER, ONT.

When: April 24, 1993, D.V.

Afternoon Open House at:
Laurentian Hills Christian School
11 Laurentian Drive, Kitchener, Ont.
from 2:00 - 4:00 p.m.

Evening Celebration at:
Woodland Christian High School
at 6:00 p.m.
Tickets will be available from:

John Lammers
18 Wilkins Dr.
Kitchener, ON N2E 1L2
Phone: (519) 745-4322 or 745-6242

Classifieds

Job Opportunities

YOUTH DIRECTOR POSITION

The **Christian Reformed Church, Ancaster, Ont.,** is searching for a part-time Youth Director to work with the teens of our church. If you are a dynamic and energetic individual with a great love for the Lord and youth, please send your resume and inquiries to:

Youth Director Search Committee
c/o Christian Reformed Church
70 Hwy. 53, East
Ancaster, ON L9G 2J8

Miscellaneous

WHEN IT'S TIME FOR RESULTS... CALL THE CLASSIFIEDS!

Christian Courier
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Job Opportunities

ADMINISTRATOR

Haney-Pitt Meadows Chr. School, Maple Ridge, B.C., is seeking a full-time administrator for the 1993/94 school year. HPMCS is an interdenominational school in the Reformed tradition and is situated 40 miles east of Vancouver. Presently we serve K-7 with approx. 250 students, and are planning to add Grade 8 in the near future.
Send resume and information to:

Al deJong
20915-132 Ave.
Maple Ridge, BC V2X 7E7

CALVIN'S MISSION

Following the Compass of Christ

Some mission statements are cute. Some are confused. A few are crystal-clear.

Calvin College has adopted a new statement of mission that is neither confounding nor clever. It is not even, strictly speaking, new.

It is a simple statement of commitment. More to the point, it is a *re*statement of commitment to the compass that has guided us all our days.

"We pledge fidelity to Jesus Christ," the statement says, "offering our hearts and lives to do God's work in God's world."

Our mission begins with faith. It calls us to obedience and creativity in service to God and humankind.

Calvin's liberal arts education is nationally recognized for excellence and enlivened by biblical truth. Through our teaching, and through our students, we "seek to be agents of renewal in the academy, church and society."

Our statement of mission celebrates the richness of the Reformed tradition and our partnership with the Christian Reformed Church. "In all we say and do," the statement concludes, "wherever we may be, we hope to further and follow the ways of God on earth."

We invite you to share in this mission of cultivating Christian minds and shaping Christian hearts, in partnership for the renewal of God's Kingdom.

For additional copies of the Calvin Mission Statement, write: Calvin College, Office of College Relations, 3201 Burton Street SE, Grand Rapids, MI 49546, or call 1-800-688-0122.

CALVIN

Send your questions to Peter and Marja

Confidentiality is assured.

← Miscellaneous | Events ↓

CONVENTION 1993

CANADIAN FEDERATION OF CHRISTIAN REFORMED WOMEN

THEME: "Our World Belongs To God"

Date:
Wednesday, May 12, 1993 - 10 a.m.
(coffee from 9:00 - 9:45 a.m.)

Place:
Bingemans Park - Kitchener, Ont.
(1380 Victoria St. North)

Speakers:
Dr. Jeffrey A.D. Weima
Joanne E. De Jong

Directors of music: Gerzinus & Jeannetta Hoekstra

To order tickets: (till Apr. 30/93)

- **Price: $16.00** (coffee, tea, juice, lunch included);
- state clearly how many tickets you need;
- include self-addressed, stamped envelope;
- make cheque payable to **"CONVENTION 1993";**
- send your order to:

CONVENTION 1993
P.O. Box 335
Grimsby, ON L3M 4H8

(Billeting is available. Maps will be included with tickets.)

Classifieds/Events

Church	Job Opportunities	Miscellaneous

Church News

Christian Reformed Church

Calls declined
– to Blenheim, Ont., Rev. John W. Jongsma of Second, Sarnia, Ont.

Opportunity for a

Retired or semi-retired pastor

Fellowship Chr. Ref. Church, Brighton, Ont., a young and growing church of Jesus, is in need of a retired or semi-retired pastor. Brighton is a small tourist town, with a population of 4200, located in scenic eastern Ontario.

For information, contact:
Trudie Aandewiel at (613) 475-3836 (after 5 p.m.)

The Bible and Islam
by Rev. Bassam Madany
($4.95 Canada / $3.95 U.S.). How to relate the gospel relevantly to the Muslim heart and mind. Also available — essays on Understanding the Middle East ($1.50).

Write:
The Back to God Hour
P.O. Box 5070
Burlington, ON
L7R 3Y8

APPEAL FOR HELP!

C.C.E.F. promoting Christian Education across Canada, and funding Christian textbooks, and teacher manuals, for the benefit of all C.S.I. member schools in Canada.

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Your contribution is tax deductible.
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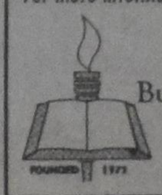
CANADIAN CHRISTIAN EDUCATION FOUNDATION, INC.

For more information contact our Executive Director:



Fred R. Vander Velde
2621 Cavendish Drive
Burlington, Ont. L7P 3W6
Tel: (416) 336-5619
(day or evening)

Calendar

Apr. 3 GST (Goods/Services/Talents) auction, 5 p.m., Hamilton District Chr. High School, **Ancaster**, Ont. Light supper will be served!

Apr. 3 "G.S.T. (Goods/Services/Talents) Auction," 6:30 p.m., Calvin Memorial Chr. School Gym, Scott St., **St. Catharines,** Ont. Don't miss this event!

Apr. 3 Organ and choir concert presented by the Osgoode Township Male Choir and organist Andre Knevel, 8 p.m., St. Andrews Presb. Church, **Ottawa**, Ont.

Apr. 3-4 Concerts by the "St. Thomas District Male Choir," with organist Rick Dykstra. **Apr. 3**, 7:30 p.m., St. Paul's Congr. Church, **Chatham**, Ont. **Apr. 4**, at 10:30 a.m., Ambassador CRC, **Windsor,** Ont.; at 7:30 p.m.: St. Andrews Presb. Church, **Windsor**, Ont.

Apr. 4 "Sundays at Three" Lenten concert, 3 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton**, Ont. Organist Bruce Cross plays works by Mendelssohn, Bach, Clerambault and Benoit.

Apr. 7 Spring concert by OCMA's choirs and band (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Willowdale United Church, **Willowdale**, Ont. Tickets: (416) 636-9779.

Apr. 9 Lenten concert, 8 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton**, Ont. Paul Grimwood directs works by John Rutter, Felix Mendelssohn and others.

Apr. 9 The "Listowel Concert Singers" and symphony orchestra present Handel's "Messiah." At 7:30 p.m., Trinity United Church, **Listowel**, Ont. For info. call (519) 291-3106 or 291-4356.

Apr. 9 "Komt Nu Met Zang," 9th annual Dutch song and organ evening. At 7 p.m., Redeemer College, **Ancaster**, Ont. Info.: (416) 648-6585.

Apr. 11 "Nederlandse Paaszangdienst," 7:30 p.m., Emmanuel Reformed Church, **Woodstock**, Ont.

Apr. 13 11th Annual Ministers' Conference at Redeemer College, **Ancaster**, Ont. Reflect with Rev. J. Kuntz on "Gleanings from 40 years of ministry" and participate in a hymn festival written and designed by Bert Polman, To register call (416) 648-2131.

Apr. 13-27 CSS's Adriana Pierik visits B.C. (**Vancouver** and **Lower Fraser Valley**).

Apr. 16 The King's College presents a "Spring Choir Concert," 8 p.m., West End CRC, **Edmonton**, Alta.

Apr. 16-18 "Marriage Enrichment Weekend," sponsored by Salem. Leaders: Herman & Betty Vanderburg and Mike & Shirlene Abma. At Mount Carmel Centre, **Niagara Falls**, Ont. Info.: (416) 528-0353.

Apr. 17 All-day "Conference on Alcoholism and other Drug Addictions," sponsored by Family-Outreach-Ontario. Speaker: Dr. Joyce de Haan. At 9 a.m., Faith CRC, **Burlington**, Ont. Registration and info. (416) 679-6490.

Apr. 17 Spring concert by OCMA's choirs and band (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Maranatha CRC, **Belleville**, Ont. Benefit concert for Belleville Chr. School! Tickets: (613) 962-7849 or 477-2495.

Apr. 17 Second annual "John Calvin Invitational Hockey Tournament." From 8 a.m.-8 p.m., Tri-Township Arena, **Mount Brydges**, Ont. Proceeds to Christian education.

Apr. 17 Worship/dance workshop led by Belma Vardy, from 10 a.m.-4 p.m., at Jubilee Fellowship CRC, **St. Catharines**, Ont. To register call (416) 562-7139.

Apr. 19 Youth event with author Don Posterski, 7:30 p.m., Grace CRC, **Scarborough**, Ont. Topic: "The Youth Scene: it isn't what it used to be." Info.: (416) 499-4890 or 291-5250.

Apr. 21 Spring concert by OCMA's choir and bands (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Cambridge St. United Church, **Lindsay,** Ont. Benefit concert for Heritage Chr. School! Tickets: (705) 324-9582.

Apr. 23 Organ and choir concert with Andre Knevel at the organ. Featuring the "B.C. Boys Choir." At 8 p.m., Can. Ref. Church, **Abbotsford**, B.C.

Apr. 23-24 Second "School of Healing," sponsored by Chr. Communications Centre. At Foursquare Chr. Fellowship, 1115 Clarkson Rd. N., **Mississauga**, Ont. (Fri. 7-9, Sat. 9-4). Registration $20. Info.: (416) 278-7969.

Apr. 24 Organ and choir concert with Andre Knevel at the organ, 8 p.m., Cook's Presb. Church, **Chilliwack**, B.C.

Apr. 24 Calvin Chr. School 40th anniversary dinner, 6 p.m., HDCH, **Ancaster**, Ont. Tickets $20 p.p. For info. call (416) 648-1639 or 679-4029.

Apr. 24 Special meeting, sponsored by "Christian Rainbows," for siblings of persons with a long-term mental illness. Speaker: Paula Cayley. From 10 a.m. to 3 p.m., at Ebenezer Can. Ref. Church, **Burlington**, Ont. Registration and info. (416) 639-1075 or (519) 631-0307.

Apr. 24 25th Anniversary of Laurentian Hills Chr. School, **Kitchener**, Ont. Open house from 2-4 p.m. Celebration at Woodland Chr. High at 6 p.m. Info.: (519) 745-4322 or 745-6242.

Apr. 25 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster**, Ont.

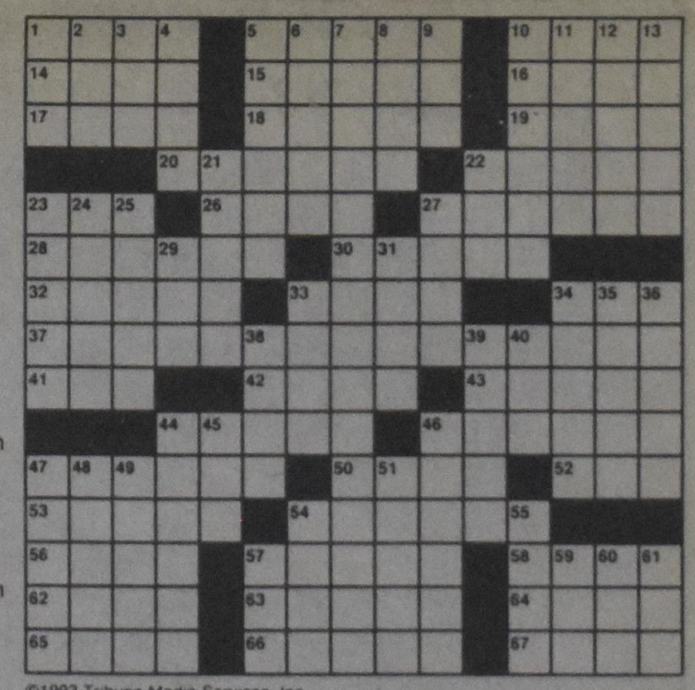
Apr. 25 Organ recital by Jonathan Oldengarm, 8 p.m., Trinity Lutheran Church, **Ayton**, Ont. Info.: (519) 369-3590 or (800) 668-4832.

Apr. 29 - May 1 "A common calling: a national consultation for Christians in education," at Geneva Park Conf. Centre, **Orillia**, Ont. Contact Evangelical Fellowship of Canada at (416) 479-5885.

May 1 The King's College convocation, 2 p.m.: West End CRC, **Edmonton**, Alta. Guest speaker: Dr. Gloria Stronks, Calvin College, Grand Rapids, MI.

This Week's Puzzle

by Samuel K. Fliegner



ACROSS
1 Rub roughly
5 Orange, Rose and Cotton
10 In the center
14 Showy flower
15 Blood of the gods
16 Positive
17 Bill of fare
18 Isaac Asimov's field
19 Baby buggy
20 Cicada kin
22 Card game?
23 Curve
26 Small pie
27 Large game fish
28 Equivalence
30 Climbing plant
32 Egg-shaped
33 Tolstoy and Durocher
34 — Wiedersehen
37 Football game stopper
41 Explosive
42 Facts
43 Alluvial deposit
44 Mubarak's city
46 Exonerates
47 Give a pep talk
50 Ashen
52 Was in session
53 Crocodile —
54 Took long steps
56 "Topaz" author
57 Faint
58 Certain picture
62 Love to excess
63 Rest
64 Pervasive quality
65 Door sign
66 "L'—-midi d'un Faune"
67 Submissive

DOWN
1 Edge
2 Hatchet
3 Transgress
4 McCartney
5 Bay of —
6 Happen
7 Campaign itinerary
8 Attic
9 — Lanka
10 "Ad astra per —"
11 Rivera painting
12 Persian, today
13 Evil spirit
21 Playful animal
22 Interdiction
23 Nautical word
24 Glossy black
25 Guile
27 Reduce to pulp
29 Resident: suff.
31 Hawkeye state
33 Shakespearean monarch
34 Cartographer's book
35 Extreme
36 Banquet
38 Blue-pencil
39 Ran in neutral
40 Behold
44 Girdle
45 "— Poetica"
46 Duplicates
47 Musical exercise
48 Copying process
49 Part of Hispaniola
51 Emerged
54 Trade
55 Test
57 Health resort
59 Regret
60 Have being
61 Chatter

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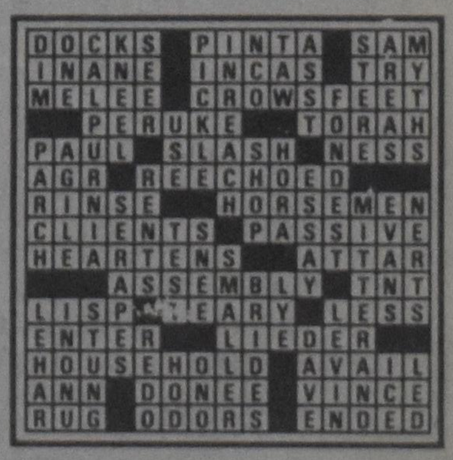
Last Week's Puzzle



Reaction to new Dutch euthanasia law mixed

Marian Van Til, with files from Rem Kooistra

WATERLOO, Ont. — Since the Dutch government has relaxed its euthanasia laws it is now possible for a medical doctor in the Netherlands to order a lethal injection without suffering legal consequences. Some feel there are moral consequences, however, and reactions have come thick and fast from many parts of the world.

Monsignor Elio Sgreccia, secretary of the Vatican's Council of Bishops, made negative comments in one of his regular radio broadcasts. He referred to the decision as exemplifying a "culture of death." Sgreccia compared the Dutch legislation with Nazi euthanizing of the sick and handicapped.

This did not sit well with Dutch prime minister Ruud Lubbers, himself a Catholic. He instructed Minister of External Affairs Kooijmans to summon papal representative Henri Lemaitre, to whom was expressed the government's displeasure. Both Lubbers and Kooijmans called Monsignor Sgreccia's words "shocking."

One of Sgreccia's superiors, Cardinal A.J. Simonis, called Sgreccia's pronouncements "disputable," but sources familiar with the Vatican say it is unlikely anyone there would issue an apology.

Euthanasia 'tourism'?

The March 9 weekend edition of *NCR Business* reported a very different reaction. A front-page story documented that, since the decision, Dutch embassies all over Europe had been receiving requests from people who wanted to go to the Netherlands to be euthanized. Even the country's embassy in Rome received 10 such requests.

In Madrid someone went directly to the Dutch embassy asking for "help." In Paris a man wanted to know which hospital he should enter to be euthanized; he was "tired of living." In Copenhagen a man reported he needed information for "an old, sick mother." Dutch officials have quickly become leery of what they call "euthanasia tourism."

Mrs. A. Jannink Kapelle, president of the Association for Voluntary Euthanasia, says that such requests from foreigners are always denied. To be euthanized a person would have to be a resident of the Netherlands for a lengthy period, would have to be under the care of a doctor there, and the patient's medical records would have to be sent from his or her country of origin.

Mennonite soldiers in Second World War?

Bill Fledderus, with files from the *Winnipeg Free Press*

WINNIPEG — Peter Neufeld, a war historian, says that 7,500 Canadian Mennonites fought in the Second World War. Most Canadians are not aware of the extent to which Mennonites — members of an officially pacifist church — contributed. The statistics have been public since the 1950s, when they evoked some embarrassment among Mennonite churches, but Neufeld is writing a book to draw new attention to them because he says the Mennonite churches should not be allowed to sweep that part of their history under the rug.

"Just as many men enlisted as were conscientious objectors," Neufeld said in an interview with the *Winnipeg Free Press*. "In World War I, the Mennonite congregations managed to remain pacifist. But in World War II, Mennonites were enlisting left and right. I don't know why. Perhaps for the first time in Mennonite history, they had found a country, Canada, that accepted them, and they were willing to do something for it."

Many Mennonite soldiers were shunned and some were excommunicated when they returned from the war, Neufeld says. In Winnipeg, which has the largest population of Mennonites of any city in the world, returning veterans started their own United Church, says Neufeld. Others joined Pentecostal, Lutheran or Baptist churches.

Officials pursue St. Lawrence polluter

MONTREAL — Tioxide Canada, a subsidiary of Toronto-based ICI Canada Inc., has recently been named one of the three biggest polluters of the St. Lawrence River. The Canadian government has laid six charges against the company and 30 against the company's five directors, according to a report in the *Christian Science Monitor*. Each charge carries a fine of $1 million.

Tioxide was charged after a series of demands that it's plant at Tracy, Que., stop polluting the river. Every day the plant dumps 167 tons of sulphates, 116 tons of sulphuric acid, 7.9 tons of iron, 1.4 tons of titanium and 3.5 tons of other suspended solids. It also spews out 286 kg of vanadium, 93 kg of chromium and 5.5 kg of other harmful metals each day.

But in February the company won another stay in court and the plant, which produces titanium powder for paint pigments, was allowed to continue operating as it has for the past 30 years. Observers point out that Quebec has been lax in its pursuit of major St. Lawrence polluters and that the river is treated as an open industrial sewer.

Whales being wiped out

The federal government wants to make an example of Tioxide, after television pictures were shown of dying fish near the plant and poisoned Beluga whales farther down the river. Heavy metal pollution is blamed for the decline in the number of Beluga whales in the river, from 10,000 at the beginning of the century to an estimated 500 today. Scientists say the remaining population may be entirely wiped out in the future.

Tioxide says it is being unfairly singled out, since there are bigger polluters elsewhere along the river. Tioxide is also planning to open a new, cleaner plant by the end of 1994. It also says it has cut "effluent" by half, although federal officials say the plant only cut production because of the recession and a drop in demand.

Architect designs 'self-sufficient' home

TORONTO (Toronto Star) — Martin Liefhebber's architectural company has designed a house which will operate completely independent of basic public utilities or city services. The house will generate its own electricity, compost its sewage, store rainwater for drinking and recycle dirty water.

"This is a house of tomorrow," said engineer Chris Ives of the Canada Mortgage and Housing Corp. in a recent *Toronto Star* article. CMHC is subsidizing the cost of building a prototype of the house, which will be open to the public for several months after completion.

The prototype is being built on an unserviced Riverdale lot (near Toronto), which is flanked by garages on either side and faced with an astronomical price tag of $150,000 for establishing connections to sewage and other city services. (Normal cost is $10,000.) Liefhebber envisions that his design will prove very useful in downtown and suburban situtions where services are a problem.

The two-storey, 900 square-foot house will cost about $100,000 to build, and sell for about $160,000. It will only work self-sufficiently if a family limits its use of water and electricity — more concretely, that means no clothes dryer and no hair dryers.

The house features the following modern technologies: 12 roof-top solar panels and basement batteries, a composting tank which will produce one cubic foot of garden fertilizer every four years, another tank to filter waste water from the kitchen sink and the shower, a roof-top greenhouse where swamp plants will help to filter the water for re-use, a 20,000 litre rainwater collector, a masonry stove made from soapstone which will require $175 worth of wood per winter, and a solar-powered pump to provide summer cooling.

News Digest

Edited by Bill Fledderus

Second-hand stores booming

HAMILTON — Because of the number of Canadians who are out of work — and thanks also to an adolescent fashion fad called grunge and increasing popular support for recycling — second-hand clothing stores have seen a 20 percent rise in sales over the past two years, according to a recent Canadian Press article. (Meanwhile retail bankruptcies are up and department store sales dropped to $13 billion in 1992 from $14.2 billion, according to Statistics Canada.)

"We're a bright light in an otherwise dismal sector," says Doug Wallace, president of the Association of Goodwill Industries in Hamilton, Ont., in an interview with CP. A large number of new thrift and consignment stores have reportedly opened to accommodate the shift in consumer taste. "It's even become hip to shop thrift," according to Deborah McDougall, author of the CP article.

Mennonite Committee among best U.S. charities

AKRON, Pa. — Mennonite Central Committee ranked 12th in a list of 100 of the most efficient, best-managed American charities. The list, published several months ago in *Money* magazine, cites MCC's low administrative overhead (7.9 percent) and low fund-raising costs (1.1 percent) as reasons why MCC can use a high percentage of its income directly on its programs. MCC is the service, relief and development agency of the Mennonite and Brethren in Christ churches in North America.